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AT NINE P. M. EACH DAY CLOSE YOUR EYES AND REPEAT FOR FIFTEEN MINUTES SILENTLY, AND TRY TO REALIZE SPIRITUALLY, THIS HEALING THOUGHT.

Prosperity: My thought and word multiply substance, and plenty is made manifest.

AT TWELVE NOON EACH DAY REPEAT FOR FIFTEEN MINUTES, AUDIBLY AND THEN SILENTLY, THIS PROSPERITY THOUGHT.

(For an explanation of these thoughts turn to next page.)

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UNITY

Devoted to Christian Healing

CHARLES FILLMORE
Editor

GEORGE E. CARPENTER
Associate Editor

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Basic Peace

CHARLES FILLMORE

THE UNITED STATES OF AMERICA is a type of the nation-union that may embrace all the countries of the world. The relation of our forty-eight States is a working ideal for a like relation that may be established among all nations. But the economic relations of our people are far from ideal, and we must incorporate into our government many public privileges that as yet are ideals only. The early Christians "had all things common," a plan that antedated by twenty centuries one of Russia's strongest appeals to the populace. Universal possession and use of all things in the earth by all the people must be established before we shall have the ideal government.

The greatest defect in Russia's attempt to establish this relation is the nonrecognition of God in human affairs. To exclude God from human affairs

is to take away the very foundation of an enduring government.

History is repeating itself in the United States, and we have fallen into temporary paganism and the worship of the golden calf. But this condition will pass away when Truth returns and we again read out of the divine law. A Moses will arise in our midst who will prove by his works that he is the mouthpiece of Jehovah, and we shall accept his spiritual leadership.

The fathers of our nation felt the Spirit of God moving them, and they acknowledged Him as creator and inspirer of their momentous act in framing the constitution of this country. This early acknowledgment of the mind of God as co-operating with the minds of men has not been strengthened with the years, because God has not been understood. The personal-God idea has not answered the many questions that have arisen, and men have lost the early faith and trust that sufficed their forefathers. Now however the new concept of God as Spirit and a better understanding of Spirit and its laws are fast restoring the Creator to His creation.

When our legislators and government leaders are finally forced by adversity to acknowledge the directive power of earth's Creator, we shall have an entire readjustment of our political and economic systems. This readjustment must come even though it break in pieces existing institutions on every hand. This period of readjustment is right upon us, and we shall very soon have to meet situations of tremendous import to the perpetuation of our government.

The great need of America is statesmen with spiritual vision. We need leaders who can see behind the visible, who can commune with the great soul of our planet and get a comprehension of what is going on in the kingdom of the heavens, which is the source of all that exists on earth. We must have such leaders before we can build an enduring civilization.

Understanding of the homogeneity of the human family would eradicate much of the petty selfishness of men and nations. "He made of one every nation of men to dwell on all the face of the earth" is a statement that is absolutely true. "One is your Father, *even* he who is in heaven." We look at the visible nations of the earth, and classify and estimate them according to the flesh. From this narrow viewpoint we see the appearance, the disappearance, and the reappearance of the same souls time after time, century after century, and in our ignorance of the invisible realm we think they are new souls at every birth, thus giving the man of flesh the whole stage of existence.

A very little study of man spiritually will reveal to anyone the fallacy of the popular assumption that a new soul is born every time an infant appears to human parents. Deep thinkers know better. Emerson says, "Be not deceived by dimples and curls; that child is a thousand years old." The people of earth today are the people of yesterday. Every one of us has gone for ages upon ages, from nation to nation. We have experienced the high and the low, we have been the rich and the poor, the wise and the ignorant.

Millions of souls are flocking in this age to be

born in the free mental atmosphere of America. This is the Promised Land of spiritual Israel. It has lain fallow for thousands of years, overrun by so-called savages, who are themselves Asiatic, even Semitic the lost tribes of Israel. The Lord of the planet has planned a new race, the birth of which is to be in the United States of America. The New Jerusalem is to be built here, not in Palestine, as many suppose. The progress and the prosperity of America are not accidental but the result of divine planning. All the nations of the earth shall flow to her, according to divine prophecy. America is the pattern nation for the whole world. We can afford to be generous and forgive the debts that less prosperous peoples owe us. The Lord expects us to act in a princely way and thus demonstrate that as we give we shall receive.

But America will be chastened by the righteous law if her people do not enlarge their spiritual vision and play the part of the sons of God. We can mobilize our people for peace and, through our firm stand for the unity of all the nations of the earth in the love of Christ, establish such a peace consciousness that all people will welcome it and peace will prevail around the world.

However both seers and savants are prophesying that we are facing a world revolution. These shadows of coming events are expressed from public platforms and from the press everywhere. In the face of peace there is an undercurrent of unrest and a widespread feeling that the divine law has not been fulfilled. Dishonesty in high places, banditry in low places, and public disregard of moral standards indicate the need of higher ideals.

The attempt of our nation to separate and segregate itself from the nations of the world is a sign of selfishness. We do not want to take part in another world war, and we labor under the assumption that we can stand off and enjoy our peace and prosperity while the balance of the earth's inhabitants destroy themselves. This view is evidence of narrowness and selfishness on the part of our world leaders. If our religion is good enough for all the people of the world we must make our government of the same type. When we raise our own ideals to the proper spiritual standard, these United States of America will be an example that the nations of the world will follow without question.

Materialism is dominant in the minds of many of our world leaders. Being themselves ignorant of Spirit and spiritual laws, these leaders are ashamed to acknowledge God or in any way bow to anything higher than material methods in the conduct of men and nations. This must all be changed in the new civilization that is right upon us. The destructive thoughts and inventions of men will find expression in all the governments of the world that are not intrenched in divine protection.

A new race consciousness is absolutely necessary. The keynote of the new race will be the universal love, justice, and righteousness of Jehovah-Christ, who is the head of this planet. Jehovah-Christ is merely a name for the great soul, Jehovah God, who, as agent of Divine Mind, formed our earth, and has been incarnated many times under many names. His last personal incarnation was as Jesus Christ. Under His leadership we must mobilize an

army of people who will charge the ether wit thoughts of love, justice, honesty, purity, out o which will automatically follow universal peace Not only the United States of America but all na tions must be unified under the Christ standard i order that the spiritual "league of nations" may b established.

Selfishness is "the abomination of desolation. Daniel, a great prophet, and Jesus Christ, a greate prophet, said that the end was near when this abomi nation should sit in the holy place. The end is near the old order is passing away. Our ideals must b raised. "Where *there is* no vision, the people perish. Those who have the vision must stand forth and de clare Truth as it is in Divine Mind.

EDITOR'S NOTE—This article was written and originally publishe in UNITY in July, 1932, fifteen years ago. It is reprinted becaus some of its prophecy has been fulfilled and other points that wer merely hinted at are now fully discussed, including the leadershi of the United States in world peace.

The statement that the principles of life taught by Jesus mus eventually be adopted everywhere is not the imposition of a par ticular religion upon people but the unification of them in objec tives that we are all seeking and will readily accept when w understand.

The force of Christianity lies in the fact that it reveals to men the greatness of which they are capable, and the fact that no squalor or wretchedness of circumstances can bind the thought of man, if it is set upon what is high and pure. The man or woman who sees the beauty of inner purity cannot ever be very deeply tainted by corruption either of body or of soul.—A. C. BENSON.

In the Midst of Prosperity

VAN SCOTEN

WE SEARCH HERE and there and everywhere for our prosperity when all the while it is right within us. We are in the very midst of plenty all the time. Instead of acting the part of a child of God who is prosperous and abundantly supplied with every good thing many of us talk and act like paupers—scrimping, saving, hoarding, depriving ourselves of the necessities of life.

True prosperity is a wealth of ideas, which comes from the one source, infinite Mind. We must attune and open our mind to the one Mind, letting these ideas of light, life, love, power, and wisdom fill our mind. These are ideas of spiritual substance from which all outer things in the visible world of manifestation are formed.

There is an abundant supply of substance, inexhaustible, unfailing. Never fear that it will be depleted, because substance is God, and God cannot be depleted. Many of us seem to be afraid to use this substance freely, and this is one reason why we do not demonstrate prosperity. To have an abundance at all times we must acknowledge God as the one and only source of supply.

Jesus taught and demonstrated prosperity. He never advocated poverty as a virtue. Yet some Christian people think it is a virtue and the sign of living a simple life if they wear old clothes, and scrimp and save, depriving themselves of the necessities and

pleasures of life. God intended us to live a life filled with every good thing, love, happiness, and clean wholesome pleasure. "It is your Father's good pleasure to give you the kingdom."

"Seek ye first his kingdom, and his righteousness; and all these things shall be added unto you." Our first desire should be to know God rather than to acquire material possessions. The material things will come to us as a result of our seeking and finding God. Having found God we have found all, because God is the heart and substance of our every desire. We are one with God; there can be no separation between God and man and prosperity. We must first unify ourselves with the one presence and power in our life; then every blessing of plenty will be added unto us. Always look within and not to outer sources for prosperity. We are in the very midst of our prosperity and can always draw upon this inexhaustible supply at all times.

One who holds to ideas of poverty will remain in bondage until he sets himself free from these false beliefs. Many people are held in bondage to money. "The love of money is a root of all kinds of evil." They save, scrimp, hoard, and literally make a God of money. Money is a symbol of God's abundance and was intended to serve man. It is right for us to save money for a "special purpose" but not to hoard it and get no pleasure out of life. If you save for a "rainy day" there is no doubt but that you will have to spend for a rainy day. Have you not noticed that the person who saves in case of sickness is usually the one who is given the opportunity of spending for that purpose?

Prepare for prosperity. So many people want more prosperity and yet they are continually preparing for just the opposite, poverty. Prosperity cannot come to us before we make ready for it. There is always something we can do in preparation for the thing we desire. Prepare for the new position, the college education, the new home, the vacation trip, the victory garden.

"For all the land [prosperity] which thou seest, to thee will I give it." We must see prosperity coming to us; with the mind's eye behold abundance flowing freely. That which we vision as our own really belongs to us. We have the power to image in our mind all things whatsoever we desire. Seeing this good coming to us places us in an attitude of reception. It opens channels for prosperity to flow to us.

How much better it is to see oneself seated before a desk joyously making out checks on the "Bank of the Universal" than to picture oneself dejectedly holding an empty purse and wondering where the next meal will come from or how one may pay the rent. The first picture portrays joy, faith, courage, and plenty, which cannot help but place one in an attitude of receptiveness to his good. The other picture is one of depression, and no one can be prosperous while holding such a picture in mind. Behold yourself in the midst of prosperity.

Act the part of a prosperous person. Let your every action evidence prosperity. Wear clothes befitting a child of the Most High. It is a sin to wear old, torn, and patched clothes. Old clothes are depressing because they place one in an attitude of poverty. This does not mean that we should throw

away every piece of wearing apparel that gets a little tear in it. But we should wear clothes that are in keeping with the occasion and our circumstances. Is it any wonder that a woman wearing old clothes feels depressed and dislikes her housework. Let this same woman put on a new bright-flowered dress and her work becomes a labor of joy and love.

"Thou shalt also decree a thing, and it shall be established unto thee." We can decree into our life either prosperity or poverty; therefore we must watch our every word to see that we bring forth that which we desire, prosperity. Never speak negative words of doubt, fear, loss, lack, and limitation. Many people actually enjoy talking about poverty and hard times. They talk themselves right out of prosperity. Our words have a powerful effect upon the everywhere present God substance. They mold and shape this substance into form. Keep the mind centered on the idea of plenty for all. God is a God of abundance, and His supply is inexhaustible.

Jesus said: "Lay not up for yourselves treasures upon the earth, where moth and rust consume, and where thieves break through and steal: but lay up for yourselves treasures in heaven, where neither moth nor rust doth consume, and where thieves do not break through nor steal." We strive so hard to accumulate wealth that becomes only a worry and a burden to us. We must store up for ourselves those treasures of lasting wealth—ideas of life, love, health, wisdom, peace, power, and abundance—which are found in infinite Mind. These attributes of God are always at our disposal. No one can take away or steal from us this vast storehouse of ideas,

for ideas are possessions of divine wealth.

We must put out of our mind the idea of personal possession and ownership. We do not own a single thing; not the home we live in, nor the food in our larder, nor the clothes we wear, nor the money in our purse. All that we have belongs to God. Jesus owned no property, nor did He have any material possessions to burden Him. "The Son of man hath not where to lay his head." Yet wherever Jesus went the Father always provided a welcoming abode for Him to stay in. When it was time to pay the tribute money He obtained the shekel from the fish's mouth. He knew that God as His ever-present abundant supply would provide; therefore it was not necessary for Him to hoard money or claim personal possessions. He knew that "all things whatsoever the Father hath" were His to use freely and share generously with others.

Material possessions that are so costly that we are afraid to use them become a burden to us. Always purchase articles of good quality for use in everyday life. Enjoy the things you have, and they will increase and prove a blessing of joy to you and others with whom you share them. You get no real joy out of something you do not use or share.

"Give, and it shall be given unto you; good measure, pressed down, shaken together, running over." The law of giving and receiving is the law of growth and increase. As we give so shall we receive. One cannot expect to receive until one first gives, freely, joyously, lovingly. When we give we really are sharing rather than giving, since all that we have belongs to God. The soul of a person who

never shares or gives to anyone finally withers and dies in the poverty idea. Giving opens up and expands our consciousness with a feeling of plenty. After giving to someone, have you not felt richer for it?

"Of all that thou shalt give me I will surely give the tenth unto thee." Tithing is a blessed way of giving unto the Lord. It establishes a systematic method of giving a share of our increase back to the Lord and instills in our consciousness a feeling of oneness with God, who is the source of our supply. Those who practice this method of giving will surely be blessed and prospered because they are working with the law, with God.

Praise God substance and show your appreciation of it. Not matter how old or worn a thing is, never condemn or find fault with it, for it is a part of God substance. Praise your empty purse and see it filled with plenty. Praise every visible manifestation of prosperity and abundance. Praise the God attributes of life, love, power, wisdom, for these are the realities that stand back of everything. Not a material thing could hold together for one instant without love as the unifying harmonizing power; or wisdom as the knowing principle; or power as the producing principle. Praise the life substance in all things, for every atom of everything has within it the life force. It is a living atom. Behold God substance (prosperity) everywhere and praise it into existence.

Have absolute faith in God substance. We must awaken this faith until we know that all that the Father has is ours. In faith we must claim our prosperity before we can have it. Paul said, "Faith is

the substance of things hoped for, the evidence of things not seen." Even though we cannot see this invisible substance it is just as real as though we could see, touch, and feel it with our hands; and it is only through our faith in it that we can bring it forth into outer, visible manifestation. In faith we lay hold of the divine substance that rightly belongs to us as a child of God. It is our divine inheritance. Claim it now. Speak the word of faith. It is powerful to accomplish all things whatsoever we desire.

Let us remember to give thanks that we have already received abundantly from God's vast storehouse of infinite wealth. He has divided His substance evenly among all His children. He does not give more to one than to another, although it may appear so because some of His children work in accordance with His law and hence demonstrate abundance. Giving thanks is one of the surest ways to bring our prosperity into outer, visible form. We know it is ours in the invisible, and giving thanks opens the way for it to become manifest. I know a woman who was badly in need of money and a position. Regardless of outer appearances she continually gave thanks for her prosperity—for a checking account, for a purse filled with plenty of money, for a perfect home, for love and friends, and for her rightful work where she could be of service to others. Before long she demonstrated all the things for which she had given thanks.

When things look blackest keep right on giving thanks. Affirm often: "I am in the midst of my prosperity now. Father, I thank Thee for Thy great abundance of all-good, which is now flowing to me."

Paul and His Epistles

"AWAKE, THOU THAT SLEEPEST."

EMILIE FENDALL JOHNSON

PAUL, EARLIER called Soul, though not one of the original Twelve Apostles, was one of the greatest of teachers among the followers of Jesus. He was a Jew who became a Christian, and he has proved his spiritual force through the ages.

Paul was trained to be a teacher. He was educated in both Hebrew and Greek culture, and became a most learned man, but more than this, Paul had personal experience of the power of faith, and from being an enemy of the Messiah he became an ardent follower and interpreter of His teachings. He traveled over the land to preach, and he wrote great epistles to people of many cities, that he might win them to an understanding of the teachings of Jesus.

But first Paul's own conversion had to take place, which happened on the road to Damascus, and Paul's conversion was a very remarkable thing, for it was not the facts about Christianity, which he knew, that changed him but his own experience.

"And as he journeyed, it came to pass that he drew nigh unto Damascus: and suddenly there shone round about him a light out of heaven: and he fell upon the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me?" Paul was trembling and astonished and asked the Lord what He would have him do. Paul obeyed the instructions of the Lord, and the men that journeyed with him

were speechless, for they neither saw nor heard what Paul had experienced. Saul was unable to see, and his associates led him by the hand into Damascus. There Ananias found him in the street called Straight and put his hand on him and Saul received his sight. "And straightway there fell from his eyes as it were scales, and he received his sight; and he arose and was baptized . . . And straightway in the synogogues he proclaimed Jesus, that he is the Son of God."

This great awakening made Paul ardently desire to see each person born again, born of the Spirit, that he might become a "new creature." To this end Paul wrote the remarkable epistles, for he wished through these writings to give his experience to others. He tried with all his heart and soul to put those to whom he spoke in the way of having his experience, instead of simply knowing about it. Though he was a learned man, Paul's espistles are much more than great compositions; they are deeply felt Truth, poured out from the heart of a man of high faith, great understanding, and deep conviction.

Paul spoke and wrote in the terms of the times. Men were interested in sports and games, therefore Paul used similies pertaining to sports, and particularly to the foot race. Paul was interested in building, so he spoke in terms of building and architecture. He used these wonderful metaphors and similies to try to make men feel what was the cure for their suffering; for he knew the trouble lay in the fact that most men were refusing to function according to God's will and God's plan. He called men to work with God; for he knew it to be the cure for all pain.

"In him we live, and move, and have our being."

"Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life . . . shall be able to separate us from the love of God, which is in Christ Jesus our Lord."

For Paul Christ is the symbol of a level of consciousness that it is the duty of each man to strive to attain, and to attain it one must open the doors of the spirit so that Christ can come in. For He is ever awaiting our awakening. He never denies us but awaits our desire for Him. The fact that we cannot be separated from the love of God causes our own desire for Him to grow.

Paul saw all the individuals of the world to be parts of one whole, and to promote joy, peace, and accomplishment each one must function in the universe like an instrument in an orchestra, or like the organ of a body. "For even as we have many members in one body, and all the members have not the same office: so we, who are many, are one body in Christ, and severally members one of another." He made men see the importance of each small part of the body to the whole, such as a finger, or an eye, or an ear, and so he begged them also to recognize each individual as important yet as part of a whole, each having different gifts. He begged men not to think more highly of themselves than of others, for all are children of God. He showed them their faults and their mistakes, and in the 13th chapter of I Corinthians he then gave them a view of the opposite of these faults, a picture of what love born of understanding can be.

When Paul speaks of crucifying the flesh and living unto the spirit, he is trying to show us that when we die to selfishness we pay a price that may be interpreted as a sort of crucifixion. He tries to make us feel the light that could spread through us, the fire that could consume the dross and leave only the pure gold, if we would forsake our selfishness. He points out that nothing would be destroyed, but that all parts of us would be transformed by the Spirit, which purifies us like a flame. He tries to make us see that only our own wish can bring about this purification.

"If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, and such are ye." Paul tried to make men feel what Jesus had taught, that each body is a temple of the Holy Spirit, a place for our spirit to dwell in while we are on this plane of life; therefore it is to be respected and honored, but the spirit is to have dominion.

Paul carries out this same thought, that we should become a conscious temple of the Holy Spirit, in the following passages: "And what agreement hath a temple of God with idols? for we are a temple of the living God . . . Wherefore,

Come ye out from among them, and be ye separate . . .
And touch no unclean thing;
And I will receive you."

Paul was using words to try to kindle the imagination of his hearers, and to touch their hearts, for he longed to make them feel the truth that each body is a temple of God. He knew that we could be God's

children only if we would separate ourselves from that which is illusion, only if we refuse to touch that which is other than good and refuse to give it presence. For as long as we hold to idols of gold or of selfishness, we cannot understand the Truth of ourselves and of God, we cannot be His children. Paul knew that when we seem weak we are strong; for then do we admit our weakness apart from God, and then do we earnestly seek Him and find Him, so our strength "is made perfect in weakness" and we find that His grace is sufficient for all our needs.

Paul gives us a glorious explanation of death and resurrection in the 15th chapter of I Corinthians. He shows us that Christ will eventually overcome all things and that even death will be destroyed. "In Christ shall all be made alive." "We all shall not sleep, but we shall all be changed." For God has given us "victory through our Lord Jesus Christ."

It will be written "not with ink, but with the Spirit of the living God; not in tables of stone, but in tables *that are* hearts of flesh. . . . not of the letter, but the spirit: for the letter killeth, but the spirit giveth life." Paul was thinking of the heart as we think of the unconscious mind, and Paul is ever trying to make us feel to the depths of our being the meaning of love and life. He knew that if we cared for God's word and constantly sought to understand it with our conscious mind, we should soon have the Christ light spreading to every part of our being. We should not have to struggle; we should find ourselves illumined consciously and unconsciously.

With every part thus enlisted we should feel with Paul that we would "press on toward the goal unto

the prize of the high calling of God in Christ Jesus." If we press on toward the understanding of the Christ of God in us, we shall soon express Him. "We . . . are transformed into the same image from glory to glory, even as from the Lord the Spirit." "Wherefore if any man is in Christ, *he is* a new creature: the old things are passed away; behold, they are become new."

Paul spoke often of slaves. He thought of himself happily as a slave to Christ, and he longed to make us realize that we must not be slaves to anything or anyone else. He knew true freedom to be present only where slavery to goodness and integrity are present. If we are slaves to any worldly indulgence or any selfish habit, our true joy is stealthily taken from us, and we eventually lose all that we had in the beginning. So Paul urged us: "For freedom did Christ set us free: stand fast therefore, and be not entangled again in a yoke of bondage."

Paul knew that we are warped by passion even though it is passionate pity; that we are warped by the feeling of power in us if we think of it as separate from God. He knew that we are enmeshed, like a fly in a spider's web, by hatred, greed, desire for personal glory. So he earnestly sought to make us realize that patience is required for all things and not passion and haste; for "*There is* one body, and one Spirit . . . one Lord, one faith, one baptism, one God and Father of all, who is over all, and through all, and in all." He tried to make us understand that joy and peace and wisdom are ours according to our willingness to open the door of our heart to Him. If we let Him fill our being, there is room for nothing

unlike Him. We have put on "the whole armor of God" and we can withstand anything that may tempt us.

Paul helped us to understand circumcision as a symbol of faith in God that works love; a symbol of the cutting away of the lusts of the flesh, of excessive appetites, and of false beliefs in evil. He admonished us to think on good things to the exclusion of all else, for then we shall let goodness and Truth reach every part of our being. The water of life will run into every crack and crevice, and we shall possess "the peace of God, which passeth all understanding."

Paul taught us to carry out the words of Jesus in our praying. He knew true prayer to be the taking of ourselves to God, not the asking of God to do our will—just as we do not take the station to the train but the train to the station! Also he knew it to be thanking God for all that is, all that we already have; that it is to pray, believing, and not with the shadow of a doubt in our heart, for to God all things are possible. Paul taught us to remember what Jesus had said; that we should not fear, for fear causes the heart to be bleak and barren. Fear steals away peace, warmth, and rhythm. Fear steals away gaiety and joy. Love in turn brings these things, for it is outgoing. It is giving, not asking. It brings rhythm, gaiety, joy, peace, accomplishment, for love goes into and becomes a part of our being and is expressed in all that we say or do. Love is the ingredient that makes perfect the poetry that we write or the house that we build. "For God gave us not a spirit of fearfulness; but of power and love and all discipline."

That which we read at the beginning of the Bible, in the 1st chapters of Genesis, Paul tells us again: that God created us in His likeness, that He crowned us with glory and with honor, and that He gave us dominion over all things; but Paul reminds us that we have not dominion over one another. All are sons of God. One must deal kindly with all others and not set himself up as better than another. Each should strive always to follow the Christ. "For we know him that said, Vengeance belongeth unto me . . . The Lord shall judge his people."

Paul spoke to us of faith and tried to make us understand the quality and nature of this glorious possession. He related to us many of the acts of faith of the great characters of the Old Testament, showing that faith was the prime requisite in any difficulty. It was so for Enoch, for Noah, for Abraham, Jacob, Joseph, Moses, Joshua, Gideon, David; and it is for us. Faith is the furniture of the mind of great men. "Faith is the assurance of things hoped for, a conviction of things not seen." Jesus is "the author and perfecter of *our* faith." So Paul asked us to go forward with the armor of faith, to run the race that was set for us, and to say boldly:

"The Lord is my helper; I will not fear:
What shall man do unto me?"

Paul urged us to *live* in Christ, to know our true self to be immortal, to have patience with ourselves and with others, and to feel with our whole heart a desire for the development of the Christ Spirit in us; for Paul knew that only then could the new heaven and the new earth come to the children of God.

You and I:

The Cause and the Cure

WILLIAM A. CLOUGH

CONFUSION is a word for our times. It pervades the large and general atmosphere of human endeavor because it has its source in individual lives. You and I are not the victims of the confusion of the times, as we may be prone to think. We are its cause.

The world is in its present state because you and I do not think clearly, do not see clearly, do not understand. You and I make up the world, holding it, as it were, on our intellectual shoulders. As our head whirls our shoulders shake and the world trembles.

The world is that which we see about us, families, institutions, governments, material goods. It is the trouble and turmoil, frantic effort and frustration, greed and selfish striving. It is the newspaper and the radio, the noise and bustle of commerce, the flow and ebb of traffic.

But the world is not life. The world is not spirit. The world is not ultimate reality. The world is only a thing, like this table, an unstable, destructible thing. Everything in it is likewise impermanent and destructible—everything except the life within you and me.

The Creator has given you and me His supreme gift, the breath of life, His own omnipotent Spirit.

We feel it at our highest moments, when for one reason or another we come close to Him. It slips out of our grasp when we turn aside and try to conduct our affairs ourselves. That is what we are doing most of the time.

Confusion and inharmony in our life and in the world reflect our failure to do well the job we are here to do. The record of history is a record of failure in every instance where man has tried to direct life by a plan of his own devising. Every person who stops to observe life about him honestly must admit this. Your failures and mine are always the consequence of our efforts to run our affairs ourselves.

Individuals try it and fail. Nations try it and fail. It simply can't be done. Remember the old admonition not to fly in the face of Providence. We cannot in any possible way get around the fact that God is the power that made the universe and that it operates on His laws and only on His laws.

"The earth *is* the Lord's, and the fulness thereof; the world, and they that dwell therein." We do not have to believe that because it is in the Bible. We have to believe it because it has been proved irrevocably true through all of history.

No sane person would ever attempt to restrain the earth from revolving on its axis or push back the dark when the sun goes down. Yet we attempt to push the creator of earth and sun out of existence. That is exactly what we are doing, you and I, when we try to plan our life without God.

Active fighting on the battlefields of the world ended more than a year ago. War did not end. Peace

did not come. We are still at war, at war with the great truth that God, not man, makes the plans, lays down the program. We are at war within ourselves, you and I. And war will never cease, peace will never dawn, until we let God take full charge.

We have got to recognize that God is the center. We seek to make something else the center—our work or our carnal desires or some set of circumstances or person or group of persons—and it just does not work. We get off balance and stumble and fall because it isn't the true center. God is the center.

War criminals are tried, convicted, and hanged. Severe penalties are imposed on the vanquished. So-called peace terms are based on expediency rather than justice. Government seeks to prevent inflation by controls and to provide plenty by a set of plans. But God is left out and God's law ignored and we have confusion on every hand, distrust of government officials, loss of confidence in others and in ourselves.

Who is to blame? The war lords who would rule by force, the lawmakers, the law enforcers, labor, management, the capitalists, the communists? No. You and I are to blame. The cause is in us, and the cure is in us too.

We do not need to be concerned about what any other person can do to us. We do not need to fear our competitor in business. We do not need, as a nation, to fear any other nation, or any foreign ism. We need to be afraid only of ourselves.

There was no fear in the heart of Jesus when He stood before Pilate all alone and heard the mob demand His death. He knew they could not hurt Him. God was the power against which nothing

could prevail, which nothing could shake. God's power had healed the sick, made the blind see, raised the dead to life. God was His Father.

They mocked Him and crucified Him and buried Him and said that was the end of it; they did all they could. But God was in charge, and Jesus held to that central fact. He held through every trial and temptation to that sure faith, and today He is the light of the world, the one to whom unnumbered millions look for guidance and example.

Our eyes grow dim. We do not see the light. We grope and stumble and become all tangled up in the web of confusion we weave about us. We must stop and look and listen, you and I. The time is now, the responsibility is ours, and the opportunity is ours.

What can we do? We can recognize first of all the basic fact that God governs and directs all, and give ourselves up to His guidance. We can pray with all our heart, with deepest sincerity, for a full union with Him, whatever the cost or consequence. We can throw our whole self completely on Him, center all our thinking on Him, turn to Him at all times for all things. Thus we shall obey the injunction to "seek . . . first his kingdom, and his righteousness."

God always starts with one man. He starts with you and me and works out through us to others. He started the Reformation through one man. One man, filled with God, has launched every great spiritual revival, inspired every movement for good.

The minister alone cannot make the church strong. Officials alone cannot make a government great and good. The people in the church, in the

community, in the country can do it. You and I are the people.

If we do the very best we can honestly, sincerely, intelligently we can be sure God will do His part. If we seek first the kingdom, "all these things shall be added" unto us. God will use you and me as influences for good in the world. All those we meet will somehow or other be helped.

We shall be happy and spread happiness, we shall be confident and engender confidence, we shall know peace and inspire peace, because we shall be channels for the God of goodness and happiness and confidence and peace.

We shall stop blaming others for confusion and inharmony. We shall stop waiting for others to do something about it. You and I shall take upon ourselves in penitence the responsibility for wrong and in faith the responsibility for righting it.

"Be of Good Cheer"

Mabel Hatton Marks

O let me ever be of that good cheer
  Of which Christ spoke. It is the cheer of love
  And hope and trust that life the mind above
All weakening thoughts of worry, grief, or fear.

For if I keep good cheer along life's way,
  My heart gains courage, and I do not borrow
  Imagined cares and hazards of a morrow
But find new joy in every passing day.

The Sweet Tones of the Flute Are Heard

ESTHER FRESHMAN

"It has been a noisy night, chaotic, turbulent,
But comes the dawn—the lark is reigning bird!
The drums, the bugles, trumpets called, but quiet, now—
The sweet tones of the flute are heard."

IN THE HEARTS of seriously thinking men these days there are questions, and there is a tendency for the fogs of discouragement to settle. But as on every night, great light, radiant, revealing, compelling, emerges from the darkness. The dawning must surely come in the heart of individual man.

Out of the turbulence of His time Jesus emerged to go forth in a quiet manner to teach, heal, live the Father's way. Out of the turmoil of today His teachings come forth, again illuminated. His light shines over the way, His kindly voice urges men to know the joys of His love. The sweet tones of the flute are heard over the land, the morning is here, new beginnings are at hand for all of us. We have only to raise our heads to let our thoughts taste of the morning; to listen with our heart and know again the tenderness of the Father who is there to guide our destinies.

The world needs to find its rest. "Peace, be still." How else can man hear? How else can he find the quiet moment to breathe deeply of the eternal verities and know order and purpose and well-being?

The sweet tones of the flute are the tones of peace

and love and harmony. Rest is in itself an action, a peaceful, loving, harmonious action found in God. This action is gentle, understanding, full of Christ love.

When the flute notes are to predominate in a great symphony the rest of the orchestra is subdued. There is a hush, and then the ineffably sweet, round, silver tones drop upon the air, and there is refreshment, a feeling of the cleanliness of the morning air, of peace after the storm, of rest silvered with the embroideried promise of hope, and the assurance of a great faith.

So did the Master first come with His magnificent lessons, not with trumpet cries and bugles and drums rolling out the announcement of His coming. No, He came in the midst of the storm and the wars both without and within men's hearts, and gentle was His voice, unspectacular and quiet His way of teaching. Yet a world was to listen, and a world has yet to find a greater message to which to listen.

Thus other men came to spread His message, quiet men in humble positions; but their names have gone down in history, shining lights along the dark path of man's slow ascent.

There were men like Jacob Boehme at his cobbler's bench, who with God-filled heart made his flutelike tones mount above the pettiness of envy and jealousy in his community, above the upset world of his time, above the years, to carry his illuminated thought to more and more of mankind so that they could share in his overbrimming cup and be sustained and nourished and permeated with the light of God.

There were men like Brother Lawrence in his

kitchen, living the beautiful life and so lighting up the everyday fabric of living that its wonder was to continue to be felt. From the kitchen of the monastery, above the rattle of pots and pans, penetrating the humdrum of routine, menial tasks, rose the exquisite flutelike tones of this beloved son of God as he stood in His presence.

There was Paul, living a turbulent and tempestuous life in a stormy day, a nightlike day that was to know a dawn of majestic radiance and flute tones of such ecstatic beauty as these: "If I speak with the tongues of men and of angels, and have not love, I am become sounding brass, or a clanging cymbal . . . But now abideth faith, hope, love, these three: and the greatest of these is love."

There are men and women today whose leadership and life have changed our own time and helped us find the way and know God's presence in our own life, men and women, even as you and I, who are the flute tones of today and tomorrow, who filling their own life with God may be the peacemakers of the world, the bringers of the morning light to the darkness of the long night around us.

"Oh God, do not forsake us!" has been our cry. But now it is "Thank you, God, for Your presence, that we may be the light of our world right where You have asked us to serve."

Within us we have much to realize. For the individual great, powerful statements come to mind that are almost overwhelming. Each of us can say something like this: I am peace. I am love. I am light. I am strength. I am wisdom. I am understanding.

These statements are not exaggerations. They are great, wonderful truths, workable truths, but they take each one of us as an individual to work them, to practice them, to live them constantly in our life. Each one of us must know the "kingdom within," must know more of God within us and give forth His peace, His love, His light, His strength, His wisdom, His understanding. It is the reason for being, it is the purpose for which we are here, it is our fulfillment, the stamp of the life substance that has been given us to use, to mold, to create a better life, a better world.

You and I are important, and it is time we realized our importance and the value of the contribution that is ours to make to the world in which we are living. It is time to stop criticizing the other fellow; it is time to stop saturating ourselves with wishful thinking about the other person's activities and progress and to get busy with our own. For our work here is important, mighty, awe-inspiring. It has been assigned by God, and it is directed by Him and approved by Him.

Since He knows just what it is He would have us do and since He knows our abilities and strength better than anyone else, it behooves us to know Him better, does it not? He is there, His light is eager to permeate our being, to fill every crevice and nook, to cast out all shadows and darkness, to make us a radiant being capable of sending forth His light—a beauty, a help, a blessing to all.

This divine power is ours to live by every day, every moment; not only during a few moments of prayer, not miraculously during some moment of

grave distress, not ours to turn to wishfully, but ours to live with every hour of the day, to guide and strengthen us during every activity, to refresh and make beautiful the world around us, to revitalize and sustain us within.

So we can say with meaning: I am peace. By my harmonious way of living, by my kindness and forbearance toward all people, by my overcoming and stamping out of prejudices, by my living wisely, considerately, I am peace.

I am love. Through God within me I live in love. I live lovingly with the world of mankind. I associate myself with the best in my neighbors, in my fellow citizens in the world, and in this association I am able to give forth love to all.

I am light. God is my constant companion, and He is light. It is His light I share with the world. No matter what the appearance may be around me, right where I am I will radiate this light, and I know with deep faith that the great morning is on its way when all men are to rejoice and bask in its glory.

I am strength. Backed by an abiding faith, I do not falter. As a channel of God's goodness in the world, I am filled with His strength, and there is nothing that I have to meet that God has not provided for within my being.

I am wisdom. I say this with courage in my heart, for God permeates my being, guiding and directing me. It is His wisdom upon which I draw. It is His wisdom by which I act, and it is His counsel that I share with my fellow men.

I am understanding. I am aware of God's goodness in the world, and I know the freedom that He

has permitted His children. I know that He has given us all the power of rejecting and accepting; that He stands by to give counsel as we seek it of Him. I know His compassion, His forgiveness, and His love, and I am grateful for it. In the sincerity of my gratitude I find my understanding.

God is goodness. Our assignment is to bring forth this goodness, His great gift to us, and to share it with our neighbor in the world. We have only to be aware of Him, to cease the turbulence of our thinking, to seek His great rest, and this goodness has an opportunity to go through us, an expression and manifestation of God in a world that has need of it.

God is the light we seek, the dawn, the new beginning. The lark is on the wing and his flutelike tones permeate the hush that is the dawn's beginning, the symphony of color that is a hymn to His goodness in the world.

The sweet notes of the flute are heard and God walks beside man over the land. Peace is in the heart of the individual, and harmony exists between peoples and nations. The tremulous notes blossom from their fragility into a great song of joy, and the day reaches a glorious fulfillment.

Faith and hope and love we see
Joining hand in hand agree;
But the greatest of the three,
And the best, is love.

—CHRISTOPHER WORDSWORTH

Prayer and Praise

L. WILFRED MARTIN

PRAYER AND PRAISE are so closely allied that each may be regarded as the logical concomitant of the other. Praise and thanksgiving must be preceded by some desire, conscious or unconscious. The element of praise in the prayer indicates the presence of a sense of gratitude for the fulfillment of the desire of our heart.

The Book of Psalms is replete with expressions of praise. We might also describe it generally as a manual of thanksgiving, and though the baneful effect of misdoing is often portrayed, by way of striking contrast we find also the quality of praise and the insistent emphasis on the yielding of conditions to the freeing song of thanksgiving.

Oh, that we would learn to sing praises unto the Lord! How many untold blessings we shut out of our life by neglecting to exercise our talent of praise or to make use of the joy that is within us ever striving to find expression!

Years ago in response to a request to Silent Unity I received this message: "Christ within you is your glory; the radiance of His presence dispels all darkness and fills you with light and life." This was in the early years of my approach to Truth and during a period of depression both physical and financial. What did those words really mean? "Christ within you is your glory!" Over and over in spare moments I mulled the words over in my mind, par-

ticularly during the silent watches of the night. I was quite confident that those words must have some special significance or these consecrated workers would not have sent them. I persisted and at times seemed to see my body alight with a wondrous glory. For weeks the thought then seemed to disappear from my mind, only suddenly to reappear with striking vividness. It may be that at the time I was still such a child in Truth that I could not take advantage of the experiences that I had intermittently. But it came, that consciousness of inner glory, and I discovered that there is no state or condition that will not yield to this affirmation; for these are magic words, illumining both the within and the without, dispelling all that is not real, all that is not of the one presence of All-Good, which does not measure up to principle. They are words of praise expressed at their highest. This undoubtedly is the way of the overcomer.

In moments of praise and thanksgiving we involuntarily look up; we are carried upward, beyond ourselves, in deep consciousness of the glory of God and His uplifting presence. For praise uplifts, vitalizes, harmonizes us into a realization of our at-oneness with Spirit. Praise carries us beyond the limits of human understanding, beyond our human personalities into the consciousness of our individuality, the glorious freedom of the sons of God. Praise is a combination of faith and gratitude expressed for blessings before they are evident. Praise shows our deep and abiding faith in the all-goodness of God and so opens our life to greater blessings. The seeming common things of life become glorified as we

bring the spirit of praise into working union with our imagination. Praise, living and fervent, propels its quickening influence into substance, increasing, glorifying, and attracting into our life the richest blessings.

Praise puts new vitality into the everyday circumstances of our life, into the ordinary things we touch and handle. Praise causes the earth to bring forth abundantly. Praise lifts the seemingly insignificant things in life into the realm of use and beauty. Praise transforms even the sordid into that which brings pleasure and satisfaction.

Let us then be profligate with expressions of praise and thanksgiving, seeing things not as they seem but as they really are in the glorious vision of Spirit. Having eyes (spiritual vision), let us see.

In "Be ye transformed by the renewing of your mind" Paul gives wise counsel, counsel that he had evidently put into practice in his experience of living the life of Truth. Today the importance of the power of thought is being stressed as never before by everyone, sometimes wisely, sometimes hesitantly. But as man yields to the enlightening influence of Spirit he becomes more and more aware that his mind is his kingdom and that it is his privilege to reconstruct his life in terms of the ideas and thoughts that he entertains, and as he combines these with the power of the spoken word, of words wisely chosen, he builds for himself a new state of consciousness resulting in harmonious expression throughout his body and affairs; for both our physical and material conditions are dependent on the quality of our thinking.

Love of life and of living with a purpose is inherent in everyone; only in abnormal or subnormal cases do we find it otherwise. Present statistics indicate that the span of man's life has greatly increased during the past few decades. The desire for life-giving foods; for vitamins, for sunshine, for living in the open; indeed for anything that makes for a healthier mind and body seems to have assumed the proportions of a craze. But the urge is from within. Spirit within man is urging him to more abundant living, urging him consciously or unconsciously to take hold of and incorporate into his consciousness the full meaning of immortality. But as long as error beliefs and wrong thoughts predominate—the belief that the body is fleshly, subject to infirmities, that life is limited to threescore years and ten, that death is man's eventual destiny—man will pay the price of his erroneous thinking in the loss of his physical body. Through spiritual understanding and the practical application of that understanding—the understanding that life is God's life, the body the body of God, composed of divinely eternal substance—man will not only live and enjoy life vigorously but will conquer what has been called "the last enemy," death. To attain this state of consciousness man must habitually realize the truth about his body, must observe regular periods for renewing and sustaining his body by thought and word. Atom by atom and cell by cell he must redeem it until at length he is reclothed with a radiant and glorious body, even as was our Master.

On every hand, in books, in song, on the screen, there appears to be a yearning for a satisfied sense

of living; innumerable ways and means are presented, some pathetic, others ridiculous. Even so, though the urge may not be expressed in words, we get the reaction to it all: "Teach us to pray"; help us to find a way. There is a current of thought that seems to indicate a consciousness of inadequacy for dealing with life and making it something harmonious and satisfying. That must surely be a hopeful sign, for those who seek usually find, and there is always a way for those who follow steadfastly.

The beseeching prayer should go into the discard. True prayer is self-forgetfulness, though that may be for just a few moments. True prayer is recognition and acceptance of our relationship to our Father, consciousness of ourselves as His perfect idea, knowledge of ourselves as we are known in Spirit. True prayer lifts us to realms transcendent.

Then follows the paean of praise and thanksgiving, throwing wide, as it were, the windows of heaven, we fill our heart with the consciousness of unbounded blessings. All sense of fear is gone, seeming hindrances vanish as mist before the fullness of sunshine. Our good is not only made manifest but increases, as does also our capacity to enjoy it. Oh, that we would learn to praise Jehovah for His loving-kindness and for His wonderful works among the children of men!

Praise is indicative of faith. Does not our faith function at its highest when we praise and give thanks even in the darkness that so often foreshadows the dawn? Undeterred we keep our vision steadfastly fixed, uplighted toward the heights of joy and love, never wavering till our efforts are

not merely blessed but abundantly blessed.

The quest on every hand is for joy, more joy, gladness. Everyone wants to feel it is good to be alive, though few realize that the source of joy is within. The kingdom of the heavens is within, for joy is of the Spirit. To seek joy persistently in the without is surely to invite dissatisfaction and disappointment. Our Master knew that joy was a prerequisite to true living. As He withdrew from this plane of human consciousness He gave the encouraging assurance to those who should abide in Him —"that my joy may be in you, and *that* your joy may be made full."

"It is a good thing to give thanks unto Jehovah . . .
To show forth thy lovingkindness in the morning,
And thy faithfulness every night."

We shall not find lasting joy in the outer, in that which is perishable and finite. Our joy must spring from the everlasting and unlimited. We must unfold the vision that sees the beauty and joy of the Lord everywhere around us, even in the simplest expression of His love, peace, goodness, and Truth. As we grow in spiritual understanding we recognize the folly of indulging in thoughts of gloom and condemnation, for such thoughts bring only woe and discord in their wake. As we grow more and more in Christ consciousness the spirit of praise and thanksgiving wells up in us and through us spontaneously out to all the world, a living radiance of the deep love and joy which abides within.

Our body needs the vitalizing, harmonizing power of praise if the resurrecting, healing, restoring work is to be carried on so that our organs may glow

with new life, our mind be illumined and filled with new ideas; for praise not only established the good work but carries it on increasingly, even to greater accomplishment. Praise and thanksgiving is a must in the journey from sense to Spirit.

After years of seeming confusion and distress we see hearts on every hand hungering for peace, for joy, for gladness, striving to shake off all that makes for sadness and depression. "Come unto me, all ye that labor and are heavy laden, and I will give you rest" is the gracious invitation of the Master.

We are immersed in a sea of spiritual substance that is always at hand to work for us and with us, always ready to bring into our life things that "eye hath not seen, nor ear heard," things that our awakening imagination has not yet conceived. Scientists are delving into the seeming mysteries and are making marvelous discoveries, but none so marvelous as that we "live, and move, and have our being" in this universal invisible sea, which is sensitive to our every thought, pulsating, assuming new forms, new characters, according to the quality of our thinking.

Knowing the far-reaching effects of our thinking, realizing its creative power, should we not endeavor to discipline our thoughts, and with heart filled with praise and thanksgiving receive from this substance the blessings that have always been ours? Right thinking, true words, molds from this substance the things that are necessary to our well-being. By speaking true words into this ever-present substance we bring into manifestation our desires. But we must accomplish this in spiritual conscious-

ness, guided by Spirit wisdom, and not merely by using our intellect, for intellect is not wise with the wisdom of Spirit but must be consecrated, lifted up into the realm of Truth.

Then we no longer sing gloomily, "Thy will be done," but rejoice in our freedom. We are no longer burdened with results brought about through the uncertainty of our weak, vacillating will, for we have merged our will in that of His who wills that none shall suffer but that all shall come to Him and live—abundantly, truly, joyously, as befits the children of a loving and beneficent Father.

"Your Father knoweth" is the response to the cry "Teach us to pray." Our good, that which makes for fulfillment of our life, has already been prepared for us. What blissful assurance! When we realize this in faith we enter into communion with the Father, knowing that all our needs are fully, richly supplied—every need, and needs of which we are not even aware—in fullest measure, even running over.

With eyes fixed steadily on our goal, with the consciousness of the kingdom of the heavens, the place, prepared—in this new freedom we enter truly into the joy of the Lord.

O Thou by whom we come to God,
The life, the truth, the way,
The path of prayer thyself hast trod:
Lord, teach us how to pray.

—JAMES MONTGOMERY

Thought Companions

KATHLEEN W. WELCH

Sweet are the thoughts that savor of content;
The quiet mind is richer than a crown . . .
A mind content, both crown and kingdom is.
—Robert Greene

SOME YEARS ago I received letters from two women friends. They were unusual in the sense that both spoke of their writers' need of facing exactly the same problem in the home and of making a choice and a decision on identically the same issue.

However there the resemblance ceased, as each letter eloquently conveyed far different attitudes and characteristics. One was distinctly pessimistic in its tone. Its writer felt that she had been very badly treated and was angry and resentful. She wrote that she could see no way out of her troubles except a complete break-up of her home; she felt that her life was ruined and could see no hope or happiness for the future.

The second letter was very different, and I could not help feeling a glow of admiration for the writer as I read it. Though having exactly the same difficulty as the first writer, she told of hours spent in prayer. The tone of her letter was courageous, and filled with an unshakable faith in good. "I feel," she wrote, "that this situation is a challenge to me. There *must* be some good way of working it out, and it's up to me to find the way. So I have been

living in that beautiful affirmation in Dana Gatlin's book *God Is the Answer: 'Nothing but good can come into my life, for God is in charge.'* I feel that this situation could never have come about if there had not been something wrong with my thinking. Something needs to be changed in my consciousness. There must be a grand lesson in it for me, and I am going to learn it. When I do, I know that everything will straighten out in God's way. Please pray for me that I may express divine love and wisdom in this matter." I heard later that everything did turn out beautifully in God's way.

Here was a woman who had learned to choose her thought companions, declining the negative and destructive and giving attention instead to the affirmative and constructive. As she sowed so did she reap. Few people realize that thoughts and attitudes are magnetic. They powerfully attract to the owner of them people, conditions, and situations that correspond to their general trend and tone. We choose our social companions and friends; but how much more important it is to choose carefully our thought companions. These companions are with us every moment of the day and night. They influence our slightest word and act.

The writer of the first letter mentioned had allowed negative and destructive thought companions to take up their residence in her consciousness. Just so long as they remained there they would attract to her life and environment conditions like themselves. The writer of the second letter had learned greater wisdom through her regular contact and communion with infinite intelligence, and though

it seems she had temporarily allowed intruders to enter her consciousness and so found herself in trouble, she was wise enough to realize that it was within her power to change the negative conditions by raising and spiritualizing her thoughts anew.

The story of the apostle Peter is a good illustration of the overcoming of negative thinking. There were times when Peter's thought companions were weak and fearful. He was enthusiastic but impulsively so, and after this enthusiasm had caused him to try to walk on the water his faith faltered, and he would have sunk but for the unfailing faith of his Master. Again after Jesus had been arrested his loyalty weakened, he allowed thoughts of fear, doubt, self-preservation, and self-interest to get the upper hand, and he denied ever having known his beloved Jesus. But fortunately for coming generations, Peter did not continue to entertain these mental enemies but overcame them; he allowed his love, faith, and loyalty to gain the ascendancy, and never again did he fail. From an impulsive, erratic, and undependable man Peter became "the rock" and one of the strongest pioneers of the Christian church.

By way of contrast let us consider the thought companions of Judas Iscariot. From the beginning, it seems, Judas was motivated by thoughts of worldly gain. His Master Jesus, he thought, was to become a great and rich king, who would overthrow the Roman rule and reign over all Israel. Judas, as one of His faithful followers and the keeper and distributor of the funds, would become one of His greatest and most influential courtiers. Though living close to Jesus day after day, hearing His words

and witnessing His healings, He failed to understand His real mission, persisting in his own theory in spite of Jesus' own denial of any worldly aspirations. Consequently, when he realized at the very last that Jesus would never become a king, his avarice and bitter disappointment sent him to the high priests, to whom he betrayed his Master for thirty pieces of silver.

So we have two examples: Peter who changed his thought companions, throwing out the fearful, worldly, and destructive ones and replacing them with thoughts of strength, courage, and loyal love; and Judas, who allowed his destructive thoughts to overpower and finally destroy him. Both Peter and Judas had free choice. Hitler and Mussolini had free choice and came near to enslaving a world. Men like George Washington and Abraham Lincoln also had free choice and are known and beloved as emancipators of mankind.

Man's freedom to choose his thoughts is God's greatest gift to man. If we misuse it, we cannot blame anyone but ourselves. Fortunately for us, negative thinking can be changed. There is no power on earth that can prevent us from throwing out weak, fearful, petty, selfish thoughts and replacing them with God-like, constructive, and beneficent thinking. But there is the greatest power in earth and heaven to help us, to let the light of spiritual understanding into the darkness of mortal misconceptions. The holy Spirit within us will raise and bring divine order to our thoughts whenever we sincerely desire this change.

A Truth teacher once told me to think of my

thoughts as being weighed in a pair of scales, negative thoughts of criticism, resentment, self-interest, self-pity, intolerance, poverty, sickness, and the like on one side, and thoughts of love, compassionate understanding, joy, unselfish interest, well-being, prosperity, and all thoughts of the Fatherhood of God and the brotherhood of man on the other side. As long as fifty-one per cent of my thoughts were tipping the scales on the negative side, just as long would I have trouble and negative conditions in my life and affairs. When I had spiritualized my thinking sufficiently to tip the scales on the constructive side, then conditions in my life would immediately change for the better, and I would begin to enjoy the blessings and joys resulting from my improved thinking.

Negative thoughts may be likened to dust in the hairspring of a watch. The balance wheel is trying to make the watch keep good time. The hairspring is throwing it off because of obstruction. Neither a mind nor a watch can run efficiently when at cross-purposes. Mental conflict confuses and obstructs the smooth, harmonious working of the mind, and there is only one remedy: to turn to God, infinite intelligence and wisdom, and think His thoughts after Him. God never did, does not now, and never will think anything inharmonious. It would be impossible. As long as we persist in doing it He cannot help us, but as soon as we drop the negation and turn to Him for enlightenment, He is there, melting all the hard places, bringing divine order out of chaos, reassuring us about our fears and doubts, strengthening our faith, teaching us how to love in His way, guiding us along the right path.

There is a saying, "The stoic bears the cross; the Christian makes the cross bear fruit." Jesus caused suffering, persecution, and the cross to bear the wonderful fruits of His resurrection and ascension, and the salvation of mankind from every sort of bondage. God will help us make blessings of our adversities or crosses, and help us grow in spiritual understanding if we will let Him. Milton wrote,

"The mind is its own place, and in itself
Can make a heaven of hell, a hell of heaven."

By putting God into every situation, every association, but most important of all, into every thought and attitude, we uncover the kingdom of heaven all around us and within us.

"All is of God that is and is to be.
And God is good, let this suffice us still."

People such as the woman who wrote the first letter referred to, people who feel that they are misunderstood and unappreciated, need to learn to adapt themselves to life and their fellow men. Until they do they will be misfits and will be unhappy. Such people need to learn more of the universal unity of God with all men; they need to think more in terms of the common good rather than of their own good; they need to think in terms of co-operation and adaptability rather than in terms of opposition and self-will; they need to see a lesson to be learned, a hidden blessing, in any problem or difficulty that may confront them. If when children we had moped and become pessimistic and discouraged when having to work out our lessons and problems, we should have been continually "put back," and we never should have graduated. So it is with us as adults

wishing to graduate with honor from the school of life and wishing to earn the "Well done!" of our Father and Teacher. After all good character means spiritual understanding; an understanding of the working out of God's laws, and this character, or gained spiritual knowledge, is the most that we can gain from life. The understanding we gain determines the happiness, well-being, prosperity, and usefulness of our future.

So let us use good judgment in choosing our thought companions, being careful to attract to ourselves only those things which we wish to have outpictured in our life, those things which are pure, peaceable, wise, prosperous, cheerful, harmonious, and successful in good.

"Happy is the man that findeth wisdom,
And the man that getteth understanding . . .
Then shalt thou walk in thy way securely,
And thy foot shall not stumble."

"Through wisdom is a house builded;
And by understanding it is established;
And by knowledge are the chambers filled
With all precious and pleasant riches."

"For God gave us not a spirit of fearfulness, but of power, and love, and discipline."

Our lives are songs, God writes the words,
And we set them to music at pleasure;
And the song grows glad, or sweet, or sad,
As we choose to fashion the measure.

—ELLA WHEELER WILCOX

"The Lord Is My Shepherd"

Violet Thomas Hartmann

I shall not want, for the Shepherd leads,
Directing the way to my daily needs.

I shall not want for God's highest good,
As my conscious at-one-ment is understood.

My soul is restored, for it is His will
That pastures be green and the waters still.

With the Shepherd near me I am unafraid,
And I fear no death nor the valley's shade.

His rod and staff they comfort me;
I give deep thanks for His ministry.

My cup is full and His table spread;
He sees that my hunger is ever fed.

The Shepherd's goodness and mercy flow
That I may be blessed and His kingdom know.

In His house of love I shall safely dwell,
Aware that the Shepherd plans all things well.

Concentration of Spiritual Forces

WILLIAM QUINN

As UNITY STUDENTS we acknowledge God as all power, all wisdom, all love, and all life. God is the only power in the universe. While life and intelligence are expressed in varying degrees in all God's creation, the highest and most complete expression is man. Being made in the image and after the likeness of God, man has inherent within him the power to express the image (the Christ man) and to become like God (after the likeness). Even though man in his present state of unfoldment has not reached this realization, he nevertheless feels the power of God working in and through him. In most cases he believes that the power or energy he feels comes from his own brain or what he calls his mind. In Truth we learn that the brain is only a physical organ which acts as a receptacle for the ideas of universal Mind or mind of God.

Man, being unaware of this great truth and of his unlimited potentialities, often fails to accomplish his aim in life. On the other hand, if he knew this truth, he would not scatter his spiritual forces. He would not use the God energy at his command unwisely or unrighteously. Without this knowledge and understanding he fails to make the right use of his God-given ability.

Sometimes we fail to make the right use of the physical strength at our command. We may use our automobile unwisely by ignoring or disregarding

traffic regulations, and this may result in destroying or damaging it. Sometimes people forget or do not know that electricity behaves according to definite laws. They may burn out fuses, ruin their equipment, or destroy their home. Man is subject to certain definite laws of living on this planet. If he does not understand the laws or makes an unwise choice, he gets the wrong result.

Power in the mind of God is the idea of dominion and authority. Power is the ability to do, to perform, to accomplish, to produce an effect, to make a change, to master a situation. In the beginning God gave man unlimited dominion and told him to subdue and master the earth.

Man has become the master of much of the material world. He has subdued the beasts. He has overcome the elements to a certain degree. He has explored the bottom of the ocean in submarines. He has charted courses through the air. He has learned how to extract his food from the soil of the earth. With all these tangible accomplishments, man has not yet become master of himself. He is on the way and he is making progress; but only a few consecrated ones have become masters of themselves.

Almost everyone knows that man uses very little of his inherent ability. This is because he has not concentrated the spiritual forces within himself and used them in the right way. Many of us do not know what we want in life. We have no definite goal. We entertain one idea today and another tomorrow. This is not concentration; this is drifting.

Did you ever hold a large magnifying glass or condenser in the sun's rays? If the rays are not

focused by the glass or condenser directly on some object no effect will be noticed. When they are thus focused, the rays passing through the glass will set fire to whatever they touch. This is an illustration of concentrated power.

Jesus Christ concentrated His spiritual forces. He did a mighty work because He understood God. He also understood Himself, and He understood mankind. He knew who He was and why He had come. He knew the work He was to do, and He did it. He is the perfect example of concentrated spiritual energy. He never scattered His forces. He never compromised the truth. He made no apologies. He used no idle words. He was not deceived by appearances. He went about His Father's business. He gave to the world the greatest spiritual uplift it has ever known. Even His name carried power. The result of His work is evident everywhere.

What about us? Do we know who we are and where we came from? Have we found the work we are to do, and are we doing it? Can we say, "God is my Father and I am His son"? Can we feel the truth of this statement deep down within our heart? Are we undeceived by appearances? Do we speak the truth we know in a positive manner? Are we going about our Father's business? If we cannot answer these questions in the affirmative, we have not concentrated our spiritual forces.

A burning desire in the soul of man might be likened to the sun's rays. Discerning and using ideas could be likened to using the magnifying glass. When divine ideas are used rightly, we focus the desire in the heart toward our goal. This is concentrated spir-

itual power, and it will bring about change in whatever direction it is pointed.

Let us say then that it is peace of mind that you desire above everything else. The desire for peace is so strong that you would be willing to pay any price in effort, study, and practice. Such a desire will start you to thinking about peace. When you begin to think ideas of peace, these ideas attract other ideas of a like nature, and before long your understanding of peace is increased. You are able to discern that peaceful thoughts add to your peace of mind. You discover that the only way to attain peace is through holding onto the peace idea, the peace of God, regardless of what is going on in the outer world. You find that peace does not come through the association of persons or from the environment in which you live. Neither can peace be attained by possessions of material wealth. The outer world can never establish peace in the soul of man. The outer world is the result of an effect, not the cause of anything. The cause is primarily God; but God expresses Himself through the consciousness of man. So peace must come from within. Peace must first be established in the consciousness; then it will come forth in outer expression.

Suppose it is health that you desire above all else. You would use the same process as outlined for peace of mind. Let us say there is a burning desire in your soul for good health. If this were a sincere desire, you would not spend most of your time thinking about sickness, would you? No. You would start thinking about health. As you held onto the thought of health you would draw addi-

tional ideas of health to your consciousness. You would soon recognize God as your health. You would come to the conclusion that good health is man's natural state. As the outer appearance improved your faith in God would be increased. As your faith reached out into the substance of God, you would note additional improvement in your appearance. When man lives, thinks, speaks, and acts in accord with his divine nature, he will demonstrate perfect health, the health of God.

Maybe you have good health and peace of mind. Many people have. Perhaps you are also prosperous. Then you should thank God daily for your good fortune. But even if you are blessed in this way, there is something that you desire. Many people desire success or attainment in a specific direction. One time a young man in a Youth of Unity group told me all that he desired was to be married, to have a family and a good home. He said there was nothing else in the world he desired. We can be sure that the young man will reach his goal in that direction. It is a natural as well as a good desire. But we more mature people know that this desire will not completely satisfy the young man's soul.

Let us assume that you have a desire, a great desire to do, to be, or to have some specific thing. Your desire, whatever it is, can be fulfilled. It will take more than daydreaming or "I-wish-I-had" to bring it into manifestation. Desire is like the flame under the kettle that starts the water to boiling. When the water begins to boil, steam is generated. Steam if confined is power. Steam runs our loco-

motives and steamships. Your desire then, if it is a real one, a hot, burning one, stirs up your consciousness and causes you to think. When you think you stir up the spirit within you. When the spirit within is awakened ideas, like steam, come up from deep within you into the conscious mind. These ideas must be confined like the steam, until they are strong enough to come forth. You must not dissipate them like the steam from an open kettle. They must be used in the right way or in right relationship to become powerful and to accomplish your aims.

The greatest of all man's desires is to find God. Man is not always conscious of it, but often he seeks to satisfy it by gaining wealth, fame, and the like. The great Solomon of the Scriptures endeavored to do this, but he found, as many others have found, that in the end they did not satisfy the soul. Jesus clarified this truth when He told the Samaritan woman at the well about the living water coming up from the wellspring within. This living water was the only water that would quench the thirst permanently. Unless we drink of this water we shall thirst again. No matter what the desire in our heart may be, we can fulfill the desire.

"Seek ye first his kingdom, and his righteousness; and all these things shall be added," said Jesus. Here is where so many fail. We have heard these words quoted thousands of times. Evidently the spirit back of the words has not yet reached our consciousness. As a general rule we go after the things first expecting to find God afterward. Herein lies the clue to all failures in life. If we

would reverse our thinking and acting, and follow the instructions of Jesus by actually seeking the kingdom first, we should encounter no failures, no disappointments, no heartaches.

Jesus stated very clearly that "the kingdom of God is within you." It is that spark of divinity which is of God. It is the Christ within you. It is that good side of you which wants to do the right thing. We seek the kingdom when we think about this part of our nature. We use the same process as outlined in the beginning of this lesson. As we meditate upon the good, the Godlike, we attract divine ideas, and they continue to multiply until our vision is cleared. As our vision is clarified we automatically make right use of the ideas, and we get the right result. "For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened."

HERITAGE

Elizabeth E. Barnes

The earth is mine for heritage and I
A child of love. Why then should I deign
To lift a beggar's cup for alms, when sky
And sea bring riches to my door—of rain
And sun and light of stars; when wealth of field
And stream is ever mine, and mine, earth's yield?
I have drunk deeply of the cup supplied
By Him who carves the hills, directs the tide,
And hangs the stars upon the firmament.
Within this bounty shall my soul abide,
Partaking fully of its sacrament.

Sunday LESSONS

These lessons point out the symbology of the Bible and interpret it according to the Unity teaching. Study with an open mind and Truth will convince you. Bible text is taken from the American Standard Version of the Bible, copyright, 1929, by the International Council of Religious Education; lessons are developed from outlines prepared and copyrighted by the Council; both are used by permission.

Lesson 10, September 7, 1947

UNITY SUBJECT—*The Relation between Earning and Spending.*

INTERNATIONAL SUBJECT—*Earning and Spending.* —Prov. 11:24-27; 16:8; Eccles. 5:10, 11; James 5:1-6.

24. There is that scattereth, and increaseth yet more;
And there is that witholdeth more than is meet, but *it tendeth* only to want.
25. The liberal soul shall be made fat;
And he that watereth shall be watered also himself.
26. He that withholdeth grain, the people shall curse him;
But blessing shall be upon the head of him that selleth it.
27. He that diligently seeketh good seeketh favor;
But he that searcheth after evil, it shall come unto him.

8. Better is a little, with righteousness,
Than great revenues with injustice.

10. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance, with increase: this also is vanity.

11. When goods increase, they are increased that eat them; and what advantage is there to the owner thereof, save the beholding *of them* with his eyes?

1. Come now, ye rich, weep and howl for your miseries that are coming upon you.

2. Your riches are corrupted, and your garments are moth-eaten.

3. Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire. Ye have laid up your treasure in the last days.

4. Behold, the hire of the laborers who mowed your fields, which is of you kept back by fraud, crieth out: and the cries of them that reaped have entered into the ears of the Lord of Sabaoth.

5. Ye have lived delicately on the earth, and taken your pleasure; ye have nourished your hearts in a day of slaughter.

6. Ye have condemned, ye have killed the righteous *one;* he doth not resist you.

GOLDEN TEXT—

Better is a little, with righteousness,
Than great revenues with injustice.
—Prov. 16:8.

SILENT PRAYER—*I seek to express the balanced judgment of Divine Mind, that I may know the law of true prosperity.*

Some persons prosper without apparent effort in all that they undertake. Others, exerting great effort and practicing thrift, fail to prosper. A key to this anomaly is found in the 13th chapter of I Corinthians in the words "If I bestow all my goods to feed *the poor* . . . but have not love, it profiteth me nothing." Love then is at the root of prosperity, and lack of love produces want.

Love is more than an emotion or feeling that one person entertains for another. It is the great attracting power of the spiritual realm that we identify

with God and call God because it is the supreme good. God is love. In so far as a man uses this power he is in harmony with God and expresses God. "God so loved . . . that he gave," and we, expressing God, desire to give also. The divine law therefore has free access through us to divine substance, and we manifest abundance. "The liberal soul shall be made fat."

To seek good is to seek God, and he that diligently seeks good seeks the favor of God. To seek diligently is to employ the attracting power that brings us what we desire. If we seek evil with the same thoroughness we find that instead of good. To seek is to use the attracting power.

For the purposes of this lesson we may think of wealth as either material or immaterial. The former includes houses, goods, lands, stocks, bonds, and all other so-called evidences of wealth. Immaterial wealth includes all ideas, all the faculties of mind, all intangible qualities of heart and soul that are imponderable but nonetheless real. In fact immaterial wealth is the real wealth of man, for it includes all the "things of God," the things that yield most readily to the attracting power of love. They are what Luke in his Gospel calls "the true *riches*."

Regard for divine law is the chief wealth that any of us possesses, and reinforced by this bulwark, we are wealthy whether we have little or much.

> "Better is a little, with righteousness,
> Than great revenues with injustice."

This is true because righteousness is the source of satisfaction, and without it no one is truly satisfied for long. "He that loveth silver shall not be satis-

fied with silver; nor he that loveth abundance, with increase." Love of material wealth grows upon one until it becomes an obsession leading to miserliness. The possession of wealth rather than the use of it seems the greatest boon to its possessor.

The hoarding of wealth, leaving it unused, calls forth penalties. "Your gold and your silver are rusted; and their rust shall be for a testimony against you, and shall eat your flesh as fire." Rust accumulates on what is not used or on what is not properly cared for. The proper use of gold and silver is to put them in circulation where they will do most good rather than hoard them up. Used money reproduces itself when it is used aright. It sometimes produces immaterial wealth as well. An example is the building up of good will for a country among the beneficiaries of its relief work. Immaterial wealth also reproduces itself. Those devoted persons who through love of humanity and zeal for the cause of Christ give themselves, their time, energies, and talents, to the spreading of the gospel among those who would otherwise not know of it, have built up reserves of good will and affection for all their fellow nationals.

Honest gains are nowhere condemned. In fact the reward promised those who give liberally of their substance is "good measure, pressed down, shaken together, running over." We receive the same measure that we give, therefore we are in no danger of sustaining a loss through giving. Ill-gotten gains at the expense of others can bring no good return, for again the same measure is returned to us. If we do not immediately reap as we have

sown, harvest time will inevitably come, for the divine law is inexorable and allows for no exceptions.

He who does right does not resist evil, for he knows it cannot be put down by resistance. He continues to act constructively and to hold to his course regardless of deflecting forces that may be brought to bear upon him. "Ye have condemned . . . the righteous *one;* he doth not resist you." Right will be recognized and accepted when it can no longer be denied.

QUESTIONS

1. What has love to do with prosperity?
2. What is the connection between love and liberality?
3. When we seek good diligently what are we really seeking?
4. Of the various forms of wealth, what are "the true *riches*"?
5. What is the source of our truest satisfaction in life?
6. How do we keep our gold and silver from "rusting"?
7. Why is it not right to resist evil?

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Lesson 11, September 14, 1947

UNITY SUBJECT—*Achieving Unity.*

INTERNATIONAL SUBJECT—*Cultivating Good Will.*
—Prov. 3:30, 31; 15:1, 18; 22:24, 25; 25:18, 21, 22; 26:20, 21; Matt. 5:9; James 3:17.

30. Strive not with a man without cause,
    If he have done thee no harm.
31. Envy thou not the man of violence,
    And choose none of his ways.

1. A soft answer turneth away wrath;
But a grievous word stirreth up anger.

18. A wrathful man stirreth up contention;
But he that is slow to anger appeaseth strife.

24. Make no friendship with a man that is given to anger;
And with a wrathful man thou shalt not go:
25. Lest thou learn his ways,
And get a snare to thy soul.

18. A man that beareth false witness against his neighbor
Is a maul, and a sword, and a sharp arrow.

21. If thine enemy be hungry, give him bread to eat;
And if he be thirsty, give him water to drink:
22. For thou wilt heap coals of fire upon his head,
And Jehovah will reward thee.

20. For lack of wood the fire goeth out;
And where there is no whisperer, contention ceaseth.
21. *As* coals are to hot embers, and wood to fire,
So is a contentious man to inflame strife.

9. Blessed are the peacemakers; for they shall be called sons of God.

17. But the wisdom that is from above is first pure, then peaceable, gentle, easy to be entreated, full of mercy and good fruits, without variance, without hypocrisy.

GOLDEN TEXT—*Blessed are the peacemakers: for they shall be called sons of God.*—Matt. 5:9.

SILENT PRAYER—*I use my gifts of thought and speech to promote good will among all people and help them realize their oneness.*

As we know, affirmations and denials are a method of contrasting ideas of Truth and error. In the Book of Proverbs we also find negation and affirmation employed side by side the better to im-

press the reader and gain his acceptance of the right way.

To strive with a person without cause is to express negation in one of its worst forms. Unprovoked strife is the sign of an evil spirit of contention or love of discord and confusion, since these are the inevitable result of bickering and faultfinding. To overcome others by using one's greater aptitude for intimidation, threats, or bluster is to be in training for violence, with all that it may bring in its train. We do well to have ready the soft answer that turns away wrath instead of stirring it up. To affirm the ideal does not arouse anger. It serves rather to put everyone in the most favorable state of mind. At the same time it does not rank with flattery, for it lacks the motive that makes for hypocrisy and falsifies every relationship.

Behavior patterns are largely imitative. The natural man does to others as others do to him, partly because of a desire to keep even with others but largely because it is easier to imitate than to act on original impulse. If we are quick to take offense we find others becoming easily offended with us. If we are slow to anger, others take their cue from our moderation and are ashamed to give vent to irritation and pettiness before us. They match our mood, provided that we have in our heart a conviction of right for right's sake that is stedfast enough to impart to us subconscious weight or influence.

Promoting the unity of all men is a full-time job. For one thing it means the choice of constructive friendships and associations. The example of negative thinking and speaking is insidious, and before a

person is aware of a change in his thinking he may fall into habits borrowed unconsciously from his associates and may make them his own. To be a close friend of one who allows himself to be ruled by anger or with one who craftily uses anger to get his way is to run the risk of learning his ways and of getting a snare to one's soul.

Friendship prospers most among those who are like-minded. Therefore if we wish to live constructively, contributing our share to the unity of all men in Christ, we should choose our friends with care, and should use care to make ourselves worthy of constructive friendships in our turn.

Instead of misrepresenting our neighbor, who is more or less at our mercy because of his proximity to us and the intimate acquaintance we gain through observing him both on and off his guard, we have an opportunity to be helpful to him in generous measure. If we have seen any weaknesses in him we are able the better to assess his needs and meet them unobstrusively and casually without arousing suspicion of our motives. Our left hand need not know what our right hand is doing, and much less should another person know. All help given to another, however well planned beforehand, should have an incidental appearance, like "ships that pass in the night" and are neither seen nor heard of again.

We can turn an enemy into a friend by the impersonally kind and thoughtful treatment that marks us as persons of principle rather than of prejudices. God is a respecter of principles, not of persons, and if we are to be known as sons of God we shall do well to turn enemies into friends by cultivating

peaceableness with all men. The peacemaker establishes harmony in place of discord, good will where there is ill will, accord instead of contention, by stressing what is good and tuning out the evil.

As a fire will not burn without fuel so a quarrel without disputants to take and hold opposing sides cannot be kept going indefinitely. To establish peace in ever-widening circles is the part of wisdom. Pure, peaceful, gentle living and dealing with others widens the circle continually. Being "easy to be entreated" bespeaks reasonableness and willingness to take an over-all view and has no connection with the "mush of concession" that some take to be the attitude of the peacemaker. Unquestioned sincerity and unwavering principle equip their possessor to observe wisely and judge righteous judgment, all of which contributes to peace as a lasting state.

QUESTIONS

1. In what way is this a lesson on denials and affirmations?
2. How can we avoid arousing anger in others?
3. How do we gain subconscious weight or influence with others?
4. What care should be exercised in forming friendships?
5. How may a friend be made from an enemy?
6. What is the work of the peacemaker?

Lesson 12, September 21, 1947

UNITY AND INTERNATIONAL SUBJECT—*The Essence of Goodness.*—Prov. 4:23, 6:16-19; 9:10; 14:34; 15:1; 16:18; 21:3; 22:1; 27:1; 28:1; 29:18; James 4:17.

23. Keep thy heart with all diligence;

For out of it are the issues of life.

16. There are six things which Jehovah hateth;
Yea, seven which are an abomination unto him:
17. Haughty eyes, a lying tongue,
And hands that shed innocent blood;
18. A heart that deviseth wicked purposes,
Feet that are swift in running to mischief,
19. A false witness that uttereth lies,
And he that soweth discord among brethren.

10. The fear of Jehovah is the beginning of wisdom;
And the knowledge of the Holy One is understanding.

34. Righteousness exalteth a nation;
But sin is a reproach to any people.

1. A soft answer turneth away wrath;
But a grievous word stirreth up anger.

18. Pride *goeth* before destruction,
And a haughty spirit before a fall.

3. To do righteousness and justice
Is more acceptable to Jehovah than sacrifice.

1. A *good* name is rather to be chosen than great riches,
And loving favor rather than silver and gold.

1. Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth.

1. The wicked flee when no man pursueth;
But the righteous are bold as a lion.

18. Where there is no vision, the people cast off restraint;
But he that keepeth the law, happy is he.

17. To him therefore that knoweth to do good, and doeth it not, to him it is sin.

GOLDEN TEXT—*He hath showed thee, O man, what is good; and what doth Jehovah require of thee, but to do justly, and to love kindness, and to walk*

humbly with thy God?—Micah 6:8.

SILENT PRAYER—*I desire only what is right and good for me.*

To keep the heart with all diligence we first keep our conscious thoughts in divine order. As the habit of thinking constructively and helpfully is established, the subconsciousness is reached and affected, and the heart or emotional nature is brought under control. The "issues of life" have been well said to come out of the heart, for the moral impulses are among the most powerful parts of consciousness, and until they are controlled there can be no progress toward spiritual overcoming.

Before claiming what is good for us we make sure that we are rid of what is bad for us. We deny out of mind and out of our life all temptation to pride or haughtiness, falsehood, ruthless disregard of the rights of others ("hands that shed innocent blood"), all underhanded scheming to gain our own ends, as well as the fomenting of discord among those who normally are in accord.

We are so accustomed to thinking that we should rid ourselves of fear that we are inclined to look askance at the Psalmist's statement "The fear of Jehovah is the beginning of wisdom." It is true nevertheless that until we develop an overmastering urge to do right and a love of good for its own sake we do well to fear to do wrong. This is the fear that is the beginning of wisdom, and the knowledge of the right as the only true way of life is the understanding that we must have in order to live well and fully.

Righteousness or the habit of thinking and do-

ing right exalts a nation and also an individual. To aspire to know the right and do it gives a consciousness of well-being that is not easily attained in any other way. Courage attends on right thinking and right doing, for those who so fortify themselves are "bold as a lion." At the same time it has nothing to do with pride, that state which "goeth before destruction" by making the one whom it possesses oversure of himself in his personal strength.

Except for certain Lenten abstinences the word "sacrifices" has little meaning for us in connection with our religious beliefs. Parents may make a sacrifice to put a child through college or to spare their children the hardships they themselves endured, but aside from such practices we do not associate the word with faith nowadays. We agree with the statement that

"To do righteousness and justice
Is more acceptable to Jehovah than sacrifice."

We believe that it is more acceptable than anything else that could be devised. It is the keeping of the divine law in full measure, and no one can detract from that fullness. Another full measure is a good name, which is a surer source of riches than silver or gold. Another form of wealth is loving favor, which no one ever knowingly surrenders. He who possesses the loving favor of others is rich beyond all comparison with mere money or material power.

On the face of it the proverb

"Boast not thyself of to-morrow;
For thou knowest not what a day may bring forth"

sounds disconcerting, for it would seem to advise uncertainty and hesitancy in looking forward. This

however is not the real intent. The boasting is to be avoided but not the planning or the forward look. Oversureness is not commendable; hope and faith, vision and preparedness are. Contingencies need not deter us, but we may realize their possibility and our plans may be framed to include them.

Vision is one of the greatest needs of an individual or a nation. Without it life becomes humdrum, and the weak or unstable seek excitement and relief of tedium in departures from the divine law. "Where there is no vision, the people cast off restraint." The crime problem is the result, and this is not solved by rigid restrictions. It is solved by a renewed vision of God as the central fact of life and the glad recognition of this fact in both an individual and a social sense. As we recognize that it is a sin not to do the best that we know, we raise our standard of right and of moral excellence to a higher level and establish ourselves firmly in the position of those who direct the issues of their life according to the divine plan.

QUESTIONS

1. How do we set about "keeping our heart" with all diligence?
2. What is the fear of Jehovah?
3. What understanding is essential to right living?
4. What state of mind exalts a nation or an individual?
5. Is it right or wrong to plan for the future? Why?
6. Is the connection between vision and righteousness close or otherwise?

Lesson 13, September 28, 1947

UNITY SUBJECT—*The Sure Path.*

INTERNATIONAL SUBJECT—*Testing Philosophies of Life.*—Eccles. 1:2, 17; 2:1, 11, 24; 12:1-8, 13, 14.

2. Vanity of vanities, saith the Preacher; vanity of vanities, all is vanity.

17. And I applied my heart to know wisdom, and to know madness and folly: I perceived that this also was a striving after wind.

1. I said in my heart, Come now, I will prove thee with mirth; therefore enjoy pleasure: and, behold, this also was vanity.

11. Then I looked on all the works that my hands had wrought, and on the labor that I had labored to do; and, behold, all was vanity and a striving after wind, and there was no profit under the sun.

24. There is nothing better for a man *than* that he should eat and drink, and make his soul enjoy good in his labor. This also I saw, that it is from the hand of God.

1. Remember also thy Creator in the days of thy youth, before the evil days come, and the years draw nigh, when thou shalt say, I have no pleasure in them;
2. Before the sun, and the light, and the moon, and the stars, are darkened, and the clouds return after the rain;
3. In the day when the keepers of the house shall tremble, and the strong men shall bow themselves, and the grinders cease because they are few, and those that look out of the windows shall be darkened,
4. And the doors shall be shut in the street; when the sound of the grinding is low, and one shall rise up at the voice of a bird, and all the daughters of music shall be brought low;

5. Yea, they shall be afraid of *that which is* high, and terrors *shall be* in the way; and the almond-tree shall blossom, and the grasshopper shall be a burden, and desire shall fail; because man goeth to his everlasting home, and the mourners go about the streets:

6. Before the silver cord is loosed, or the golden bowl is broken, or the pitcher is broken at the fountain, or the wheel broken at the cistern,

7. And the dust returneth to the earth as it was, and the spirit returneth unto God who gave it.

8. Vanity of vanities, saith the Preacher; all is vanity.

13. *This is* the end of the matter; all hath been heard: Fear God, and keep his commandments; for this is the whole *duty* of man.

14. For God will bring every work into judgment, with every hidden thing, whether it be good, or whether it be evil.

GOLDEN TEXT—*Fear God, and keep his commandments.*—Eccles. 12:13.

SILENT PRAYER—

The path of the righteous is as the dawning light,
That shineth more and more unto the perfect day.

In the beginning of his reign the young King Solomon was very humble. He prayed for wisdom and an understanding heart to be equal to his task, and his prayer was granted. It was a reasonable prayer, one that he himself could help to answer by working faithfully with that end in view. He did work, and the understanding that he gained surpassed that of all other kings or rulers of his time. In addition to wisdom, or rather because of it, he realized also riches and honor in full measure.

After he had given the way of prayer to God a thorough test and had realized glory and honor in

his accomplishments, he was persuaded by his heathen wives to worship their gods, as is related in I Kings 11:4. It may have been too that he was impelled by an overactive curiosity to investigate all the then known systems of faith and ways of life in order to decide for himself what was best.

There are as many degrees of satisfaction in life as there are levels of consciousness. He who is conscious of nothing above or beyond the senses is satisfied with pleasures that appeal to the sense nature. He who is conscious of the pleasures of the intellect must have the stimulus of thought before he can know true joy, while he who is conscious of himself as a factor in the divine plan and of the universe as a manifestation of divine law "cannot rest but in God above all created things." The things in which a person finds satisfaction and contentment are a sure index to his consciousness.

Since Solomon was of the intellectual type it is clear that he could never find satisfaction in mere sense pleasures. That he tried to know both wisdom and folly at one and the same time does not bespeak a high degree of practical wisdom or understanding in him, for he must have known that success is conditioned by the degree of concentration that is brought to bear on one thing at a time. He experimented instead in opposites, with the inevitable result, a conviction of the utter futility and meaninglessness of life.

Of all states of consciousness that concerned with the mortal self is least desirable. On the personal level all is vanity and disillusionment. Mirth, pleasure, idle laughter, wine, folly form a crescendo

of superficial activities that do not touch the real man. The Preacher did not know that "to live is Christ." That thought would have furnished him a nucleus of Truth with which to work.

To rejoice in our work would seem to give a solid basis of satisfaction with life. In common with many a humbler workman Solomon loved his work, but the main purpose of his work doubtless was to increase his own power and add to his renown, thus consolidating and establishing his kingdom. His work endured only for a time, but his reputation for wisdom has endured until now.

Having tried all the avenues of satisfaction then available, the Preacher found that his first choice was the right one and that he should have held to it without digressing. The tone of his writings proves that he reaped the reward of his explorations into the world of sense pleasures even if, as he states, his wisdom remained with him throughout and his motive was that of the explorer in a philosophical or scientific spirit. The end of the whole matter is that no one need try every form of folly in order to learn that wisdom is the principal thing. When the best is chosen first and proves itself, the part of wisdom is to hold it fast, leaving the less to those who are satisfied with little.

The contemplation of old age following upon a misspent life, with death at the end, is not a happy preoccupation. The wisest of men could have been wiser than he was, and the light that represents wisdom would then have been for him the white light of Truth or the green light of safety rather than the red light of danger that it was. Since life is the

stake empiricism is definitely not the philosophy for us to hold.

QUESTIONS

1. Are humility and aspiration keys to successful living?
2. Does pride of accomplishment encourage curiosity about untried fields or systems of thought?
3. Are our satisfactions dependent upon the state of our consciousness?
4. Is it wiser to concentrate on one subject at a time until it is mastered, or should we take all at once in our stride?
5. To what state of mind does the habit of experimenting in opposites reduce us?
6. How can we know that we have the best possible working faith?

Your Mind's Garden

Elsbeth B. Waddell

What seeds have you sown in your garden of mind?
What thoughts have you sent into space?
Remember they yield you a harvest in kind;
A life that henceforth you must face.

For you are the sower, you choose your own seed;
You fashion your future each day.
Your garden is fertile, producing with speed
The fruit of each thought tucked away.

So if you wish happiness, health, success, peace,
Then choose well each seed as you sow;
Your future is shaped by the thoughts you release
Each hour, each day as you go.

Silent UNITY

No thought of ignorance can darken the light of the Spirit in me. My eyes are opened, and I see the truth.

The Society of Silent Unity, founded more than fifty years ago, is the healing department of Unity School, ministering without seeing them, to those who need help.

Our purpose is to aid through prayer all persons who, having faith in the power of God, ask for help.

Our temporal needs are met by the freewill offerings of those to whom we minister. "Give, and it shall be given unto you; good measure, pressed down, shaken together, running over."

Our Silent Unity group numbers some hundred consecrated workers who are devoting their lives to God's work for humanity. They are proving daily that physical, financial, mental, and spiritual difficulties can be overcome by righteous prayer. Even though everything else may have failed, we shall pray *with* you, for we have faith that "with God all things are possible."

We pray *with* you and also instruct you how to pray to the Father in secret in order that you may help yourself. Silent Unity is praying always, and your co-operation in prayer is of mutual benefit. Do not hesitate to write to us for help because your problem is personal. All correspondence is confidential.

Address your request to Society of Silent Unity, 917 Tracy, Kansas City 6, Mo. Cable address: Unity, Kansas City.

Give your full name and address

Prayers ANSWERED.....

These testimonials come from persons who have been healed by the power of Spirit. Those who wish to gain inspiration from someone whom God has healed may write, in care of the Unity School Editorial Department, to givers of these testimonials. Each letter must be unsealed and give the initials and address of the person to whom it is to be forwarded; also the name and date of the periodicals in which the testimonial appeared.

He Is My Refuge

I AM VERY grateful and thankful to God for you. Three years ago I found a copy of UNITY that someone had tossed aside. I read every page of it and have been reading it every since. I also read *Daily Word* and *Weekly Unity.* I have been helped in every way.

Two months ago I sent for my fourth prosperity bank. Before I received it I was given a higher salary. I did not have to ask for it. I do know that God answers our prayers before we ask, and I was very thankful to God for that blessing. Since I received my last prosperity bank my supplies have been multiplied.

A few days ago I was shopping for my daughter and had spent all the money that I had with me. I did not want to go to the bank to take out money, but I just could not get around it. I said to myself, "God will give me the money to put back in place of what I spent." He did. I received twice the amount that I had spent. I know there is a God, and that He will hear us before we call.

Thank you for your kind letters, which you have

been sending me from time to time. I received your letter today. Surely I have reaped a rich harvest from the good seeds I have sowed during the bank drill. Again I am thanking you, and may God bless Unity, that the lights shining so brightly may never go out. —*J. W., Connecticut.*

He Shall Have Abundance

I AM SENDING for another prosperity bank, and I am inclosing names for three subscriptions, one each for *Weekly Unity, Good Business,* and *Daily Word.* Words are inadequate to express the joy and inspiration I have received from your publications, and how I do love sharing them with my friends who need encouragement also.—*E. W., Oklahoma.*

HERE ARE the contents of my prosperity bank—late, but better late than never. These prosperity banks are certainly bringing results. My husband has had several salary increases and a new job as a design engineer, in which he is being very successful.—*H. V., Illinois.*

AND NOW I shall tell you the wonderful demonstration which I have made during my last bank period. The first of November my daughter's office got so far behind with their policy writing that they inquired of her if it would not be possible for me to help them out, provided they got me a typewriter. She talked the matter over with me, and of course you know what my answer was. I was simply thrilled with joy.

Each night she brings the work home to me and takes it back in the morning. Before Christmas they finally got caught up and let the other writers who were doing work go. But my work was so satisfactory that they have decided to keep me indefinitely. So now I have a steady stream of work brought to me at my home, which enables me to earn and still remain in the home and care for my darling mother.

Just today a friend whom I have not seen for a year found out I was doing this work, and as she too has more typing than she can get done, she says she would like to have me help her out. So I surely thank God nightly not only for this work but also for the ability, guidance, and speed that enables me to do a perfect job.—*K. F. W., California.*

TODAY I completed the seventh week of my prosperity drill, and I feel very pleased with its effect on me. I was very faithful each day and always felt its influence. Through this drill I am growing and being able to work out many problems. I know there is a divine path, and that is my aim. This drill has opened my eyes to many things I never thought I could do. My days are so full of happiness as I am busy in my work. Thanks for all your help.—*M. B., Virginia.*

Father, I Thank Thee

I MUST not delay my good news to you any longer. Less than a month after I requested your prayers I received a wonderful answer. For the first time since I have been married my husband is occupation-

ally happy. He has found the right work, where he can give abundantly of his talents. I feel that this answer will also lead to the correction of other conditions, our financial stress, crowded living quarters, and domestic difficulties.

The way your prayers and mine were answered is so simple and so obvious that I marvel, yet I know how mighty Unity is to bring about the necessary healing. I had been saying the statements you sent me over and over many times daily, and days and even weeks passed and the negative still loomed mighty before me. In fact everything looked so black that I told myself quite forcibly that they had to change or I had to change. I pledged myself that no matter how tired I was I would not allow myself to think about it, and that no matter how my husband appeared to me, I must feel nothing but love and forgiveness. It was the very day when I incorporated those ideas in my thought that my husband found work after three months idleness and just the type of work to make his life sing. Thank you a thousand times, and God bless you.—*R. M. A., California.*

Love One Another

THERE have been so many things worked out since the first UNITY magazine was put in my hands about sixteen months ago. I was like a number of other people hunting peace and harmony and was seeking it everywhere but in myself. I happened to be in another church when this first copy was given to me, and I have been thankful every day for this. There

was a condition in my home that everyone said was impossible ever to work out, and no one thought anything worth having could come out of it.

Thanks to God and Unity this condition has cleared up so much that everyone now says it is remarkable. I am thankful every moment of my life for what the study of Unity has meant to me and my family. I know that complete harmony will be restored as we trust God and are faithful in all we say and do.—*Mrs. G. M., Ohio.*

Free from Care

SOME TIME ago I wrote to you asking you to pray for my nephew, who was accused of armed robbery. I was positive my nephew did not commit the robbery, and I am thanking you for your kind words and prayers in our behalf. My prayers were that the guilty ones should be found before the trial came up, and that is exactly what happened. I am inclosing a newspaper clipping telling of my nephew's innocence.

I must bring my letter to a close and in so doing must thank Unity again, and may God bless each and every one of you, especially those of Silent Unity, for helping us in our hour of need.—*L. H., New Jersey.*

ABOUT two months ago I wrote to you asking for help in dealing with my husband's drinking. I wish to express my thanks for your help, as he has not drunk any since, and the desire has left him. Thanks for your wonderful help.—*M. M. D., Oregon.*

HELP *from Silent* UNITY

These are extracts from letters that Silent Unity has written to those who have asked our help in finding and obeying the divine law of life.

I have always thought that a Truth student affirms perfect health regardless of what physical conditions may indicate. Are not physical laws man-made racial beliefs? How much attention should one give to food, for instance? I cannot always get a meal filled with vitamins. Does that mean that I am going to be less healthy than one who always eats well-chosen food? I have felt ill for a long time, but because I am a Truth student I have done nothing about it but pray. I have paid no attention to physical requirements. Should I have gone to a doctor and taken outward steps to fulfill physical requirements?—*From a letter received by Silent Unity.*

You are right in believing that a Truth student should take a positive stand in regard to so-called physical laws and requirements and you are right in believing that Truth can and will correct any mistakes of the past. If a Truth student could and would saturate himself with the consciousness of Truth at all times, he could accidently drink poison without harm to himself. It would however require constancy of effort and consecration to the Truth that few people are equal to at the present stage of the world's growth. But it *could* be done.

Physical limitations are the direct outgrowth of man's beliefs. They are both racial and individual.

Because of their nature we cannot set them aside simply by ignoring them. They must be overcome by an intelligent understanding and a more positive belief in the power of Truth. When an individual has lived most of his life, habitually falling in line with race beliefs in a thousand ways, great and small, every day, he automatically tends to revert to his old beliefs without consciously being aware of it; and of course what we habitually do occupies a great portion of our effort. If we are to live by new and right beliefs we must overcome old habits and establish new ones. This takes individual application of Truth to each habit.

There is another side to this very subtle problem. If one wishes to live by the Truth that foods have no power to hurt him, he must also understand, in order to be true to Truth, that there is nothing in food to give pleasure or to satisfy or strengthen in any way. No one who adheres to this principle would indulge in his favorite food and then expect to overcome the effects of his own false thinking by the use of Truth. Food in itself has no power to harm or help; material things in themselves cannot hinder, hurt, or benefit anyone. Our idea about the material thing is what has power.

If a Truth student lives according to the Truth, he is fulfilling all the law, physical and spiritual. But in order to live according to the Truth he must have worked out his mastery of physical limitations previously accepted. If a man has found coffee to be a stimulant that keeps him awake at night, he would be wiser to quit drinking it. If a man has found that overindulgence in sweets creates a bad condi-

tion in his body, he should give up the sweets while he attempts to learn the truth and gain healing.

After any particular truth is comprehended it must then be proved in individual experience. When we merely believe what someone else has told us is true, we are giving intellectual assent only. We must find out for ourselves each truth. Then we shall have the personal knowledge that gives rise to powerful conviction.

The most important step to be taken in Truth is the discovery of man's real nature, of his innate dominion over externals. This knowledge frees the student from a sense of bondage. When a man learns this he can so order his life that it conforms to current racial beliefs about physical law. If it is convenient it is sensible to eat what is considered healthful and to get the exercise and activity that is considered healthful. On the other hand, if circumstances prevent conforming, it is possible in Truth to find release from every physical limitation.

Your life and health are in God, and if you give Him your continuous, hourly allegiance you can remain in the consciousness wherein you are free from every law. The point is, do not invite more problems than you can handle until you grow in strength and understanding.

No person has a right to make a decision for another, especially in such a matter as going to a doctor. That is a matter for you to decide according to your own faith and dependence on God. God alone is the healer, but there are times in people's lives when they may feel that the opinion of a doctor will ease their fear.

> I feel that I am doing wrong by subscribing to Unity. I feel that my Lord Jesus suffered and died in vain if I uphold Unity's teachings, because Unity teaches that Jesus' dying on the cross for us has nothing to do with our salvation, when the truth is that the blood of Jesus is the only thing we are saved by. If Jesus had not died for us we would all be lost.—*From a letter received by Silent Unity.*

We believe that the blood of Jesus represents the pure life of God. Jesus accepted the experience of the cross in order to prove the eternity and the victory of the life of God that is within all mankind. In this sense He gave His blood or life for the remission of our sins. However that remission is not complete until we have followed Him in grace and Truth. He said, "I am the way, and the truth, and the life: no one cometh unto the Father, except by me."

That is, we must believe that our salvation is in "the way" that He lived, thought, loved, and acted to the extent that we are constantly seeking to be more like Him in mind, heart, and body. "No one cometh unto the Father" except he purify his mind of all evil thoughts and his heart of all impure feelings.

The difference in our view from the othodox one of the Crucifixion is that we stress the importance of its spiritual purpose and its lesson of the victory of the Spirit of God in man over all things. That lesson is only half taught in Jesus' courage through His trial, persecution, and seeming death. It is in His resurrection unto eternal life that the great hope has been given to the world.

UNITY CENTERS

The following leaders are conducting a ministry in keeping wit the Christ teachings as interpreted by Unity School.

ALABAMA

Birmingham—Mabel Daughtry, 406 N 22

ARKANSAS

Little Rock—Mary Wayman, 108 Linwood

ARIZONA

Globe—Sarah Lightle, 117 E Oak

CALIFORNIA

Alhambra—Gertrude Hall, 204 S 2

Bakersfield—Della Shutts, Brower bldg

Berkeley—Susanna Scott, 2401 Dwight

Beverly Hills—Ruth Rae, 107 N Robertson

Burbank—Harriet Sunday, 152 E Palm

Canoga Park—Nannie Highnote, 22133 School Craft

Compton—May Butterworth, 115 N Chester

Fresno—Alice Stokes, 171 Blackstone

Glendale—Geraldine Johnson, 119 S Kenwood; Mary Adams, 724 South

Hayward—Anita Williamson, 638 First St

Hollywood—Rose Schneider, 1162 N St Andrews

Hermosa—May Butterworth, 77 17th

Inglewood—Maude Galpin, 226 E Spruce

Long Beach—Louise Newman, 935 E Broadway

Los Angeles—Ernest C. Wilson, Norma Knight Jones, 635 S Manhattan Pl; Nina Fisher, 3010 Palm Grove; Emma Luke, 2120 S Union; Dollee Phillips, 2215 7th Ave; Alfred Williams, 1256 W 7

La Crescenta—Dollee Phillips, 4004 La Crescenta

Monrovia—Irene Malloy, Monrovia Woman's Club

North Hollywood—Joseph & Mildred Haggerty, 5019½ Lankershim Blvd

Napa—Helen Wade, Churchill manor

Oakland—Alma Morse, 1433 Madison

Pasadena—William Stack, 60 N Mich

Pomona—Max Flickinger, 249 W Monterey

Redlands—Dr. H P Nicholls, 618a W Olive

Riverside—Katherine Sweaney, 3614 Ninth

Rosemead—Ethel C Turner, 1608 S Rosemead

Sacramento—Naomi Anderson, IOOF hall

San Bernardino—Dr & Mrs H P Nicholls, 763 D St

San Diego—Marie Fleming, 1944 30th

San Francisco—Robert Hulbert, 25 Fulton; Ethel Higgins, 111 O'Farrell

San Leandro—Barbara Lyon, 561 Lafayette

Santa Cruz—Alice Hopkins, 151 Garfield

Santa Monica—Sue Sikking, Pacific bldg

Santa Rosa—Helen Wade, 426 Mendocino

South Gate—Edna Drebert, 2653 Santa Ana

Studio City—Herbert J Schneider, 12355 Moorpark

Taft—Della Shutts, 631 North

Vallejo—Helen Wade, Vallejo Women club

Van Nuys—Mary Hider, 14416 Victor

Whittier—Louise Newman, 410 S Green leaf

COLORADO

Denver—Mabel Beech, 1555 Race

Pueblo—Edith Wilshire, YWCA

CONNECTICUT

Bridgeport—Helene Kersten, 610 Fairfiel

Hartford—Harriet Gilbert, 926 Main

New Haven—Bonnie Adams, Hotel Ta

DISTRICT OF COLUMBIA

Washington—Margaret & E Roy Feld New Colonial hotel

FLORIDA

Clearwater—Louise Beaty, Chamber o Commerce Auditorium

Daytona Beach—Mary D Huck, 12 Broadway

Jacksonville—Rose Emery, 220 E Monro

Miami—May Stoiber, 128 SE 3

Orlando—Carolyn Parsons, 503 S Orang

St Petersburg—Louise Beaty, 646 5 ave

Tampa—Ruby Wagner, Louise Ramey 413 Grand Central

West Palm Beach—Fannye Treaster, 44 Datura

GEORGIA

Atlanta—Kathryn Boyce, 160 Peachtre N W

HAWAII

Honolulu—Marie Handley, 240 Lewers r

IDAHO

Boise—Christopher Scott, Pinney bldg

ILLINOIS

E St Louis—Florence Schaefer, Broad view hotel

Chicago—W I & Anna Hoschouer, 306 Wabash; Nellie McCollum, 64 W Ran dolph; Edith Reynolds, 116 S Michi gan; Janet Beaudry, 410 S Michigan Margaret Halsey (col) 104 E 51; Hen rietta Gorden (col) 4307 S Michiga

Decatur—Maud Kellogg, 317 W Decatu

Rockford—Eric Butterworth, Empire bld

Springfield—Eva Conover, 709 S 7th

INDIANA

Ft Wayne—Cleo Lee, 220 E Jefferson

Gary—Margaret Cain, YMCA

Huntington—Cleo Lee, public library

Indianapolis—Margaret Strahle, Claypoo hotel; Frederick Andrews, 8 E Marke

Kokomo—Lydia Simpson, 314 W Walnu

IOWA

Cedar Rapids—Unity, 1015 2 ave SE

Des Moines—Betty Stitt, 3118 Grand

Sioux City—Elizabeth McClaughry, In surance Exchange Bldg

Waterloo—Irene Duncan, 324½ E Fourt

KANSAS

Hutchinson—Nona Kerfoot, 316 W 15th

Topeka—Harriet Pfouts, Jayhawk hotel

Vichita—Carl & Lois Moran, 3241 Victor

KENTUCKY

Covington—Clara Conway (col) 114 W 11th

Louisville—Maebel Carrell, Cecilia Cardwell, Theresa Rehm, 1322 S 4; Ruth Cox (col) Pythian temple

LOUISIANA

New Orleans—Elois Echlin, 222 Balter bldg; Lillian White, 604 Canal

MAINE

Portland—Unity, 562 Congress

MARYLAND

Baltimore—E Roy Feldt, Emerson hotel

MASSACHUSETTS

Boston—John Baughman, 30 Huntington

Cambridge—Edna Titus, 881 Massachusetts

Worcester—John Baughman, Academy bldg

MICHIGAN

Ann Arbor—Marie Munro, 310 S State St

Bay City—Roxie Miller, YWCA

Birmingham—Virginia Shipley, 148 S Woodward, Rm 215

Detroit—Herbert Hunt, Maccabees bldg; Otto Fishburn, 4221 Eastlawn; Virginia Shipley, 410 Capitol Theater bldg; James Elliott (col) St Antoine YMCA

E Lansing—Roxie Miller, 224 Abbott

Flint—Edmund Risk, 1019 Detroit

Grand Rapids—Ida Bailey, 63 Jefferson

Kalamazoo—Amy Moffett, 209 W Dutton

Lansing—Harvey and Ida Best, Olds hotel

Pontiac—Eve Edeen, 72½ N Saginaw

Royal Oak—Unity, 101 S Troy

Saginaw—Edmund Risk, Bancroft hotel

MINNESOTA

Minneapolis—Lila Ranney, 2300 Hennepin

St Paul—Nellie Hohenwald, New York bldg

MISSOURI

Jefferson City—Amanda Clibourn, 319 Ash

Kansas City—Louis E & Ethel Meyer, 913 Tracy; Ida Palmer, Jewell bldg

Lee's Summit—Nettie Wyatt, Unity Farm

Lemay—Julia McKee, 284 Lemay

Springfield—Unity, 224 W State

St Joseph—Osla Jones, 12 and Felix

St Louis—Elsie Abbott, 119 N 7; Hilda Eilers, 3616 Bates; Florence Brummer, 4621 S Kingshighway

MONTANA

Billings—Mary Wessel, Northern hotel

Bozeman—Mary Wessel, Baxter hotel

Butte—Mary Wessel, YMCA

Great Falls—Unity, Columbia bldg

Livingston—Mary Wessel, Elks hall

Missoula—Maidie Van Etten, 200 E Pine

NEBRASKA

Lincoln—Unity, 138 N 12

Omaha—C N & Hallie Broadhurst, YWCA

NEVADA

Reno—Robt & Fay Caswell, 847 University

NEW JERSEY

Montclair—Gladys Stevenson, 11 S Fullerton

Newark—Edith Berry, Berwick hotel

Plainfield—Helen Zagat, Babcock bldg

NEW MEXICO

Albuquerque—Mina Stevenson, 1219 W Tijeras

NEW YORK

Albany—Marian Hoagland, YWCA

Binghamton—Unity, Arlington hotel

Brooklyn—Ella Pomeroy, 3 Albee sq

Buffalo—Lillian Matthews, 271 Delaware

Flushing—Adele Woodruff, 135-42 40 rd

Forest Hills—Adele Woodruff, Forest Hills Inn

Ithaca—Unity, 113 S Cayuga

Jamestown—Lillian Matthews, YWCA

New Rochelle—Ethel Nickelsen, Huguenot YMCA

New York—Georgiana West, 1 W 47; Crichton Boatwright, 500 5 ave; Josephine Siemon, 400 E 59; Stella Wrenn, 853 7th ave; Courtenay Johnson (col) 2523 7th Ave; Nanna Sutton (col) 137 W 110

Rochester—Elise Rosenburg, Seneca hotel

Roslyn Heights—Adele Woodruff, 58 Mineola

Schenectady—Marian Hoagland, United Scottish Organizations bldg

Syracuse—Mae Lundahl, 110 Onondaga ave

Troy—Marian Hoagland, 27 4th

White Plains—Ocoa Moore, 123 Court

OHIO

Akron—Mary Dunning, Jessie Maloney, 34 S High

Alliance—Unity, 242 E Main

Canton—Mary Dunning, 203 6th NW

Cincinnati—William & Polly Quinn, Masonic Temple; Effie Smith, Erna E Wissman, 3047 Madison

Cleveland—Earl & Martha Anthony, Hotel Cleveland

Columbus—Dale & Donna Newsum, 50 W 5 Ave

Dayton—Ethel Crouch, Canby bldg

Hamilton—Louise Tabse, 117 Ross

Marietta—Orilla Werner, 424 Front

Marion—Mercedes Fossler, YWCA

Springfield—Nora Elliott, 19½ S Limestone

Toledo—Wallace Tooke, 1623 Broadway

Warren—Everett St John, 167 Main SW

Youngstown—Everett St John, Home Sav & Loan bldg

OKLAHOMA

Tulsa—Grace Kehrer, 714 S Boston

Oklahoma City—Alice & Schuyler Cronley, Midwest bldg

OREGON

Eugene—Cleoda Dawson, 1569 Oak

Portland—Marion Lance, 811 NW 20

PENNSYLVANIA

Philadelphia—Margaret Feldt, St James hotel

Pittsburgh—Ruth Gilpin, 233 Oliver

TENNESSEE

Memphis—Omer Hodgman, 1911 Madison

Nashville—Susan Smartt, 1816 Broad

TEXAS

Amarillo—Eugenia Lane, Blackburn bldg

Dallas—Ruth Gillespie, 2030 Commerce
El Paso—Mabel Peck, Gardner hotel
Fort Worth—Ruth Gillespie, Texas hotel
Houston—Lillian Bass, Rice hotel; Connie Smith, hotel 1302 Sommerville
San Antonio—Mary Myers, Maverick Bldg

WASHINGTON

Bremerton—Mamie Brown, 925 Park
Kennewick—Beulah Scott, Amish Grill
Seattle—Myron & Estelle Kee, Arcade bldg
Wenatchee—Beulah Scott, Columbia hotel
Yakima—Beulah Scott, 109 S 4

WEST VIRGINIA

Charleston—Daisy Daggett, Daniel Boone hotel
Huntington—Daisy Daggett, Hotel Fredericka

WISCONSIN

Beloit—Eric Butterworth, 1347 White
Racine—La Verne Beiler, 427 S Main
Milwaukee—Elmer Gifford, 206 E Wisconsin

CANADA

Calgary—Unity, 2024 8th ave W
Hamilton—Unity, 25 Labatt Temple
London—Unity, 496 Dundas
Regina—Unity, Thompson bldg
Toronto—Daisy Chandler, 37 Queen
Winnipeg—Edna Bennett, Bennett, Kenny, 306 Young

ENGLAND

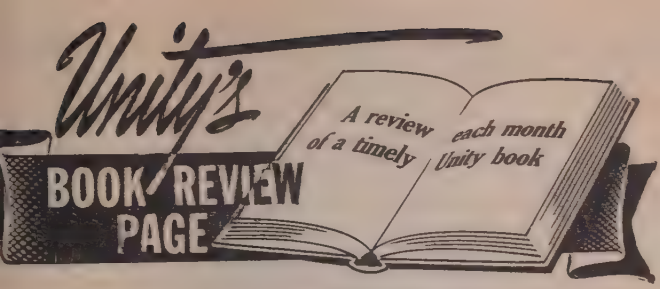
London—Percy Dent, Park Heating Studios, Terrace, Bayswater Rd London, W 2
Inter Mount—Dora Johnson, Ellesmere Slough
Bournemouth Village—Thomas W Merrington, 22 Sea View Cr Portsmouth
Sunderland—Thomas W Merrington, 1 Waterloo pl Co Durham

The Purpose of Unity

Unity School of Christianity is a religious-educational institution teaching the use of the Jesus Christ doctrine in everyday life, and is not a church. However in disseminating the teachings of Unity, based upon the Bible and especially upon the teachings of Jesus Christ, teachers have formed independent organizations for study and worship, and these organizations have evolved into groups called centers, societies, assemblies, and churches. These groups are a part of the Unity fellowship and work in close cooperation with the Unity School of Christianity, but Unity is not a denomination nor a sect. Those who study the Unity teachings and who attend a Unity church are free to keep their affiliation with any church they desire.

The Unity teachings explain the action of mind, the connecting link between God and man. They explain how the mind affects the body, how it brings man into an understanding of divine law.

Accept what, in the Unity teachings, appears to you to be Truth, and withhold judgment on the remainder until you understand it better.



Christian Healing

By Charles Fillmore

"Anyone can do spiritual healing who will use the simple rules of denial and affirmation here set forth," writes Mr. Fillmore in his preface to the book *Christian Healing*. Healing yourself or healing another is a matter of raising your consciousness to the plane of spiritual reality, where all healing power originates. His inspired vision of healing principles and techniques is set forth in this beloved Unity book in a logical, faith-building manner. For example, the first chapter, "The True Character of Being," is a discussion of man's spiritual nature and the reasons why he has a right to expect the re-creation of his mind and body in their original perfection.

Other chapters present essential phases of living the more abundant life and are accompanied by powerful affirmations as well as illuminating passages of Scripture. *Christian Healing* is a comprehensive guidebook of spiritual healing. Countless testimonies of lives renewed through the application of its teaching prove the power and virtue of its contents.

Christian Healing in the standard edition is priced at $1; in the de luxe edition, at $2.

Appearing in Other Unity Magazines This Month

"The Folks Are Going to Like You"

"The folks are going to like you—how could they help it? And you'll find out that my mother is tops." Thus Kirk assured Patty, his bride, as they neared his home town, where Patty would live with his family for the next year, or as long as he would be stationed in a near-by army camp. Patty was greeted warmly by her father-in-law, but Kirk's mother held her at a distance. Once Kirk had left for camp Patty found that it was impossible for her to hit on the proper procedure with household tasks. In this *Progress* story entitled "I Found the Key" Zelia M. Walters includes a very satisfactory solution, a key, to Patty's problem. By using the key Patty became a member of the family's inner circle.

David Knew the Rules

Charley was counting on the handicaps of others to help him through the tennis matches. David could see this and wasn't sure he liked Charley, who swaggered, laughed at the rules, and made threats of what he would do to anyone who "didn't treat him right." When the day came for the tennis matches, David saw that Charley really knew nothing about the game. When the referee called points against him, Charley did not understand them. This *Wee Wisdom* story presents a solution to a juvenile problem and is told by Lawrent Lee. The story is entitled "David Knew the Rules."

This Is Important News

"Under improved spiritual perspective and illumination, made effective through prayer, my publishing business within a span of ninety days has been transformed miraculously from stagnation and legal bankruptcy to a business making a net profit, in a sound financial position, having assured prospects." Thus writes Edwin Alexander, newspaper publisher, in his *Good Business* article "This Is Important News." Mr. Alexander says that he based his effective prayer upon the Unity Prosperity Bank plan. His account of the steps he took will be an inspiration to any reader.

The Children's Heritage

"My children's heritage from their grandmother is a rich one, not in money but in underlying spiritual values." Thus Janet Craig begins her article "The Children's Heritage" in the September 7 issue of *Weekly Unity.* Mrs. Craig continues her very helpful article by telling the many ways in which her mother-in-law contributed to the welfare and training of her children, especially in the matter of fear.

"You Are the Master"

"Trying to master yourself and life by an act of will is like trying to pull yourself up a mountain by your thumbs," writes James Dillet Freeman in his *Daily Word* article "You Are the Master." Mr. Freeman declares that you must put the whole man—body, mind, and spirit—to work. Steps recommended for gaining mastery are prayer, constructive work, and preparation of the consciousness for victory.

Unity Books and Booklets

For Beginners	Beginning Again	standard only	$1.00
	God a Present Help	de luxe $2; standard	1.00
	God Is the Answer	standard only	1.00
	How I Used Truth	standard only	1.00
	Lessons in Truth	standard only	1.00
	Lessons in Truth	*Russian, Spanish, Dutch*	1.00
	Letters of Myrtle Fillmore	de luxe $2; standard	1.00
	Lovingly in the Hands of the Father	standard only	1.00
	New Ways to Solve Old Problems	de luxe $2; standard	1.00
	Six-Day Healing Practice, A	*Spanish* $.10; *English*	.25
	Great Physician, The	standard only	1.00
	Mental Equivalent, The	*German*, $.10; *Russian*	.10
	Whatsoever Ye Shall Ask	de luxe $2; standard	1.00
For Healing	Christian Healing	de luxe $2; standard	1.00
	Divine Remedies		.50
	Jesus Christ Heals	standard only	1.00
	Truth Ideas of an M. D.	standard only	1.00
	You Can Be Healed	de luxe $2; standard	1.00
For the Home	Meatless Meals	cloth	1.50
	You and Your Child	de luxe; standard	1.00
For Prosperity	As You Tithe so You Prosper		.50
	Both Riches and Honor	standard only	1.00
	Prosperity	de luxe $2; standard	1.00
	Prosperity's Ten Commandments	standard only	1.00
	Working with God	standard only	1.00
For Inspiration	Best-Loved Unity Poems	standard only	1.00
	Finding the Christ	*Russian, German, Swedish* $.10; *English*	.25
	Have We Lived Before?	de luxe $2; standard	1.00
	Mightier than Circumstance	standard only	1.00
	Sunlit Way, The	standard only	1.00
	Unity's Fifty Golden Years	paper	1.00
For Devotion	Bible, American Standard Edition		5.00
	Book of Silent Prayer		.50
	Contemplation of Christ, The		.50
	Effectual Prayer	standard only	1.00
	Silence, The		.50
	Unity Song Selections	cloth	1.00
For Advanced Study	Christ Enthroned in Man	de luxe $2; standard	1.00
	Know Thyself	de luxe $2; standard	1.00
	Metaphysical Bible Dictionary		5.00
	Mysteries of Genesis	standard only	1.00
	Mysteries of John	standard only	1.00
	Talks on Truth	standard only	1.00
	Teach Us to Pray	de luxe $2; standard	1.00
	Twelve Powers of Man, The	standard	1.00
	What Are You?	de luxe $2; standard	1.00

Greeting Booklets

Are You Getting All You Want from Life?	.10	He Passed This Way	.10
Be at Peace	.10	Holy Bread	.10
Breath of Immortality	.10	Land Is Bright, The	.10
Challenge of the Dawn, The	.10	Life Is Consciousness	.10
Christmas Spirit, The	.10	Mental Equivalent, The	.10
Daily Resurrections	.10	Prayer of Prayers	.10
First Things First	.10	Protecting Presence, The	.10
Gifts for the Christ	.10	Recipes for Living	.10
Great Helper, The *French, English*	.10	Song of Life, The	.10
God Is Blessing You Now	.10	Way of Faith, The	.10
		Where Blessings Begin	.10
		White as Cotton	.10

(12 copies of these booklets for $1. Envelopes included)

For Children	Jet's Adventures		1.00
	Jet and the New Country		1.00

NEWS *from* UNITY

In her article "By Thy Words," which will appear in the October issue of Unity, *Narada Evaldt declares that even words of sympathy spoken in kindness can have a negative effect upon a person. "Our negative words," writes Mrs. Evaldt, "can present a picture that another may accept and be bound by, or we may accept the negative words of someone and bind ourselves." The author cites examples of how spoken words built an environment of illness and bondage first in one family then in a neighboring family. The lesson in this article is clearly given and will cause many readers to examine the words they carry with them.*

"The Unity Viewpoint"—Vital Part of Daily Living

"The Unity Viewpoint," the fifteen-minute radio program presented over twenty stations in the United States, Canada, and Australia, reaches many persons who desire the Truth message yet cannot attend Unity meetings or classes. A friend in California writes:

"It is with joy that I send a love offering to help maintain the broadcasts which have become such a vital part of my daily living. There are no words to express my gratitude and appreciation for the help and inspiration each talk gives me. I can listen to your program before I go to work at a large cafeteria and am thus strengthened to meet the many challenges of the day."

Unity is assisted in its presentation of "The Unity Viewpoint" by loyal friends who specify that their offerings be used for this purpose.

A copy of a folder listing radio stations that carry this daily radio service will be sent upon request.

Unity Printing Department

For many years Unity students have looked forward to the establishment of the entire Unity headquarters at beautiful Unity Farm, seventeen miles southeast of downtown Kansas City. On April 1, 1947, the Printing Depart-

ment took the first step toward the fulfillment of this plan by moving its first load of equipment to its Unity Farm home.

The Unity Printing Department employs ninety-three people. The amount of paper consumed is nearly a million and a half pounds a year. More than four million pieces of printed matter are produced each month.

The large volume of material printed by the Unity Printing Department does not mean production for profit. Moreover the price of Unity's publications has not been increased and no advertising is carried to help pay the expenses. The increased cost of labor and materials has been divinely met through the channels of loving friends everywhere who send their love offerings.

Although Unity literature will be printed at Unity Farm, Silent Unity and all the administrative offices of Unity will remain in Kansas City. All communications are to be addressed as usual to 917 Tracy, Kansas City 6, Mo.

Men Like The Mental Equivalent

That *The Mental Equivalent,* a Unity greeting booklet, is well received by men is proved by the many orders from men for a number of copies at a time. This indicates that they do not hesitate to pass them along to friends and that the message is a very important, practical one. A man in Louisiana writes as follows:

"I have given many copies of *The Mental Equivalent* to friends (and in some instances to strangers), who were perplexed and at loose ends. I don't believe you could buy their copies back from them."

"Anything They Ask For"

" 'It's no wonder the children are good with Grandmother,' said one of their aunts, smiling but half reproachful. 'She always gives them anything they ask for and lets them do anything they want.' "

In her book *You and Your Child* Zelia M. Walters gives the philosophy of the grandmother with respect to giving children anything they ask for: "As long as children's desires are right they ought to carry them out. I never deprived any child, my own or a grandchild, of what he wanted just because I thought it was good for him to be disappointed and frustrated in his plans. I believe that the old bogy discipline, the idea that we ought to deny a child because of a

vague notion that it will be good for him, is responsible for making not a few children cross-grained and hard to manage." *You and Your Child* is listed on the Unity Books and Booklets page of this magazine.

"Takes Good Business *with Him"*

A Unity student in Colorado writes: "Please send *Good Business* to my husband for another year. He has missed it since his subscription expired. He takes it with him and reads it when he has a few moments at work and while riding the streetcar. I am happy to say that he has

been promoted several times with a very substantial salary increase each time. Our family loves Unity and is deeply grateful to you for your simple, practical methods of showing us the Truth way."

Good Business is Unity's magazine for men and women in business and in the professions. Its articles and features help them meet with Truth many specific problems that arise in the business and professional world.

Have faith in your vision of the good, and you shall prove abundantly that miracle follows miracle and wonders never cease.—*Ernest C. Wilson; The Great Physician.*

Problems Overcome by Prayer

Evelyn Whitell found in real life the material from which she wrote her book *Lovingly in the Hands of the Father*. The demonstrations recorded by her were made by men and women as they went about their everyday

affairs. The first story gives the book its title and tells of a woman doing menial work who desired to find an administrative position in a large hotel.

"It would have been quite easy for me to find a position such as this capable woman wanted," writes Mrs. Whitell, "but I knew that unless her outlook on life became different, she would not be much better off in a better situation."

The woman soon experienced a change of attitude, and her opportunity came. The following affirmation is the one that helped her renew her faith in God and in herself: *"I place myself and all my affairs lovingly in the hands of the Father, with a childlike trust. That which is for my highest good shall come to me."*

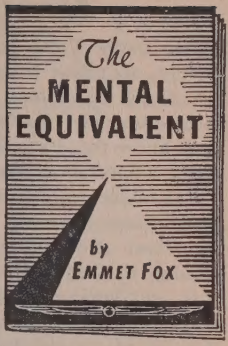
Wee Wisdom *to Children's Homes*

In order to keep its records up to date. Unity's Silent-70 Department sends out letters to all prisons, libraries, homes for the aged, and homes for children, asking if the free Unity literature being received by the institution is desired for another year and if enough copies are being delivered. The matron of a home for children in Canada replies to the Silent-70 letter as follows:

"We appreciate your gift of *Wee Wisdom* and would like very much to have our subscriptions renewed. We have in our home forty children who read your magazines over and over. On our staff are two widows who take the back copies of *Wee Wisdom* home to their children. We feel that *Wee Wisdom* provides us with excellent reading material. It is a splendid magazine in every way and is quite welcome here."

If I want God to speak through my mouth, I must first let Him think through my intelligence.—*Gardner Hunting.*

You Can Help Others With » » »



Do you remember how you first learned of Truth? Perhaps it was through some friend, book, magazine. It may have changed your whole life, and you wish you could help others so they too may have this freeing, vitalizing knowledge of Truth. Perhaps you may have wondered what would be the best way to introduce the principles of Truth to your friends or neighbors.

THE MENTAL EQUIVALENT is the ideal booklet for this purpose. It is simple and understandable, and it gives definite instructions about how to demonstrate good. Its teachings are acceptable to every person, regardless of faith, and the booklet makes an appropriate gift for anyone.

The author of this booklet is Emmet Fox, who has spent many years in teaching and demonstrating the principles of Truth, and its message has been tested and proved in his own life and experience.

The price of THE MENTAL EQUIVALENT is 10 cents. At this price everyone may feel that he can give as many copies as he wishes to those he desires to help. Send for your copies now and begin to spread the Truth. You may have twelve copies for $1. A convenient mailing envelope is included with each booklet.

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Miracles of Prosperity

When many Truth students first recognize that God is their supply, abundant prosperity becomes manifest in their life in seemingly miraculous ways. Later when they learn that Spirit is continuously obedient to man's consciousness of abundance they know that its swift and bountiful response is not a miracle but is a natural outworking of spiritual law.

For many years Unity students have brought prosperity into their affairs by using the Unity Prosperity Bank drill, a plan of prayer and faithful adherence to the laws of supply. By looking to God and by fulfilling His laws you can experience true and lasting prosperity. If you desire greater prosperity why not send for a Prosperity Bank, thus availing yourself of the prayer-and-practice plan that others have followed with gratifying success. Part of the plan is blessing a coin each day and placing it in the Bank. The amount saved and blessed may be used for UNITY gift subscriptions for your friends.

Unity School of Christianity, 917 Tracy, Kansas City 6, Mo.

Please send me a Prosperity Bank and ask Silent Unity to pray with me for a successful demonstration. I will use the drill seven weeks and save $3 for the three *Unity* magazine subscriptions (one year each) listed below:

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

Name .....

Street .....

City ..... State .....

SENDER'S NAME .....

Street .....

City ..... State .....

Please indicate postal zone number, if cities are so divided. U 9-47

EXPAND YOUR VISION OF GOOD; ENRICH YOUR LIFE

During Lessons in Truth Week September 8-14

To have more good in your life all you need do is to "see" it, to envision it as possible for you. Then your consciousness is expanded and your life becomes richer.

Lessons in Truth Can Enrich Your Life

Lessons in Truth, by H. Emilie Cady, is Unity's fundamental textbook. It has expanded the spiritual vision of thousands of readers who now depend wholly upon God for the bountiful supply of their every need and desire. No matter how many times it is read, it gives a "new" spiritual message. This is the reason why hosts of Unity students observe Lessons in Truth Week year after year.

Join in Unity's World-Wide *Lessons in Truth* Class, September 8-14

Right in your own home you can participate in the fourteenth annual world-wide class in *Lessons in Truth.* Be among the innumerable persons whose life will be greatly enriched because of this week of united and consecrated study.

Prepare Now for Lessons in Truth Week

To be ready for your study on September 8-14 all you need is a copy of *Lessons in Truth* and the *Lessons in Truth Study Guide,* which is a free booklet of assignments and suggestions for effective study. (This booklet was used last year.) If you already have *Lessons in Truth,* just ask for a copy of the booklet.

Lessons in Truth (booklet included) is priced at $1. Order from your local Unity center, or write direct to

UNITY SCHOOL OF CHRISTIANITY
917 Tracy, Kansas City 6, Mo.

Grapes in the Sun

Grace Noll Crowell

The sun, which has all those planets revolving around it and dependent upon it, can ripen a cluster of grapes as if it had nothing else in the world to do.—*Galileo.*

This purple cluster at my finger tips,
Sweet with the essence of the sun and rain,
Holds all its honeyed nectar for my lips,
Holds all of life within its crimson stain.
The sun's long concentration brought to bear
Upon the rippling vines, the ripening fruit,
Is evidence of the great miraculous care
Back of the sod, and deep within the root.

So I today in this strange wilderness,
This baffling, bewildering earthly hour,
Cling stanchly to the faith that God will bless
The humblest child who seeks the central power
That is His love and, facing toward that sun,
Wait for fulfilment as this fruit has done.